Imprimatur.

Ex Æd. Sab.
Jul. 1. 1663.

Geor. Stradling S. T. P.
Rev. in Christo Pat.
D. Gilb. Episc. Lond.
à Sac. Domestic.

Imprimatur.

Ex Æd. Sab.
Jul. 1. 1663.

Geor. Stradling S. T. P.
Rev. in Christo Pat.
D. Gilb. Episc. Lond.
à Sac. Domestic.

Hib. 7. 663. 6

THE DESCRIPTION AND THE PRACTICE Of the four most admirable BEASTS;

Explained in four

SERMONS,

Upon REVEL. 4. 8.

Whereof the first three were preached before the Right Honourable,

JAMES Duke of *ORMOND*,

And Lord Lieutenant of *IRELAND* his Grace,

And the two Houses of Parliament, and others, very Honourable Persons.

By the Right Reverend Father in God, *Gr.* Lord Bishop of *OSSORY*.

London, Printed by *Tho. Roycroft*, for *Philemon Stephens*, and are to be sold at the *Golden Lion* in St. *Pauls* Church-Yard. 1663.

Hil. 7. 663. 6

THE DESCRIPTION AND THE PRACTICE

Of the four most admirable

BEASTS;

Explained in four

SERMONS,

Upon REVEL. 4. 8.

07-1371

Whereof the first three were preached before the Right Honourable

JAMES Duke of ORMOND,

And Lord Lieutenant of IRELAND his Grace,

And the two Houses of Parliament, and others, very Honourable Persons.

By the Right Reverend Father in God, Gr. Lord Bishop of OSSORY.

London, Printed by Tho. Roycroft, for Philemon Stephens, and are to be sold at the Golden Lion in St. Paul's Church Yard. 1654.

TO THE

Most vertuous and the most honourable of Ladies,

THE LADY

ELIZABETH,

Dutches of

ORMOND

Her Grace.

Elect Lady,

Your dayly Orator, *that formerly hath written Books and Epistles to* mighty *Kings and most* honourable

nourable *Princes*, *doth now beg* leave *to dedicate these ensuing* Sermons *unto your* Graces *view. I know* many *Scholers expecting their preferment, will not be* wanting *to express the* noble Acts, *unparaleld* Fidelity, *and most justly deserved* Honours *and Praises of the thrice honourable your dear Husband, the* Duke *of* Ormond's *Grace; but my age bids me expect my* dissolution, *and not worldly promotion: and therefore onely challengeth that presumption*

ſumption to dedicate theſe few Sermons unto your Graces view, not as ſome others uſe to do, to beg for any patronage or defence, for any thing that I have ſaid therein; (for what is good will juſtifie it ſelf, and what is amiſs, let it be juſtly blamed, I will never protect it) but to ſhew unto the world how highly I do honour your Grace, and would needs finde out, by what wayes I ſhould propagate and perpetuate your Graces Worth, Piety, and Vertue to

the

the indelible view and remembrance *of all your Off-ſpring, for their* glory *and the glory of all their Poſterities, for their* example *throughout all the remainder of theſe laſt Ages of the World: for I believe that I may truly ſay it, without errour, that neither* Gorgonia, *nor* Traſilla, *nor any other of thoſe* glorious Stars, *that in their times ſhined in the* Firmament *of the Church, and which are regiſtred to Poſterities for their* everlaſting praiſe *by Saint* Nazianzen,

Nazianzen, *Saint* Jerome, *and other Fathers of the Church were* comparably *ſo* bleſſed *in the* choiceſt *of the bleſsings of this life,** *nor were they ſo* patient *in their afflictions, ſo* pious *in their converſation, ſo* humble *and ſo* meeke *in their demeanour towards the* worthieſt *of Gods Miniſters, as your Grace hath alwayes ſhewed your ſelf to be unto all even the meaneſt of* Gods ſervants, *and eſpecially to me, when in a* very mean *condition, I came to* wait

* *Id eſt,* in their Husbands and Children.

upon your Grace in Donmore, *before the King came into the Kingdome; and I muſt paſſe over your* wiſe, *diſcreet, and* moſt prudent *carriage of* great affairs, *and in ſuch* deſperate *times, to the benefit and preſervation of* many *good men and* faithful Subjects *to his Majeſty, in the midſt of a* froward, *ſubtle, and perverſe Generation, without which they had been utterly deſtroyed: And I paſs over theſe things and many other moſt eminent vertues*

and

and endowments of your Lady-ſhip; becauſe I am not ſufficiently able to characterize and delineate the ſame, ſo ſweetly *and ſo commendably as your Grace hath ſhewed; to the full meaſure of your deſervings: but though mine* ability *reacheth not to expreſs your* worth, *yet this my devotion ſhall never be wanting to ſhew my* deſires *with the beſt of my prayers, and all the* faculties *of my ſoul, to be your* Orator *unto God, and to make your name and*

memorial *in the World, like the remembrance of* Joſias, *fair as the* Lilly, *and ſweet as the* pretious oyntment *that is made by the art of the Apothecary: So I reſt,*

Moſt honourable Lady

Your Graces moſt faithful

Orator and Servant

while I am

Gr. Oſſory.

TO THE CHRISTIAN READER.

My dear Brother,

MY *onely* aim and desire hath *always* been, to promote the *glory* of God, the *honour* of my King, the *benefit* of the Church of *Christ*, and the *good* of all my Neighbours: To those *ends* I have *laboured*, I have *preached*, I have *printed* many books. And the *best* way, that I conceived to do *good* unto my Neighbours, was, to teach them to *observe*, and never to *depart* from the society and practice of *Justice*, *Obedience*, and *Charity*; Justice among *themselves*, and towards *all men*; Obedience to their *King*, and to all *their superiour Governours*; and Charity or mercy

mercy to the *poor* and *oppreſſed*. Theſe were the *main* marks I always *ſhot* at; and to *further* theſe exerciſes, I thought my ſelf *obliged* to do it with all my *might*, without either *fear* or *flattery*. And therefore let neither *Kings*, *Princes*, nor *Magiſtrates* frown at me, when I *reprove* them, if they be *unjuſt*; for the *great men* doe the more *uſually*, as being the more *able*, commit the acts of *injuſtice*: and let not the *rebellious Subjects*, nor the *ſeditious Sectaries* rail at me for painting out the *ugly ſhapes* and *loathſome viſages* of their *Treaſons* and *Wickedneſſes* againſt their *Kings* and *Governours*, whom God hath *ſet* over them, and *commanded* them to obey: neither let the *rich*, *covetous*, and *wretched worldlings*, whoſe hearts are as *hard* as ſtones from yielding any the *leaſt drop* of relief unto the poor and needy, and thoſe that are *ready* to ſtarve in the ſtreets, blame me, if for theſe *unmerciful* cruelties, and *cruel neglect* of mercies, I ſhall thunder out God's *judgements*, and pour forth the vials of God's *wrath*, that are prepared againſt them; for as *Nehemiah* ſaid, when his friends perſwaded him to *fly away*

for

for fear of his enemies, that ſought to *deſtroy* him, *Is it fit that ſuch a man as I ſhould fly?* So I conceive, it is *not fit*, that ſuch a man as I, (that am a *Biſhop*, and an *aged man*, ready for my *diſſolution*, and no *other tranſlation*, but to be tranſlated unto *my fathers*) ſhould now *flatter* any perſon, or be *afraid* to ſpeak the *truth*, or to reprove *ſins*, worthy to be reproved, for fear of the *frowns*, *threats*, or *malice* of any man. And therefore, as the *Poet* ſaith, *Neh.* 6. 11.

Me, me, adſum qui feci, in me convertite ferrum.

And as I ſaid with *Pilat*, in the *firſt Sermon* that ever I printed, ὁ γέγραφα, γέγραφα, *what I have written, I have written, Nec poterit abolere vetuſtas.*

Jehovæ Liberatori.

The Description and the Practice of the four most admirable Beasts.

BRIDGE UNIVERSITY 1870 GRADSAM COLL

REVEL. 4. 8.

And the four Beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

I Have begun to treat of these words in this place *long ago*; and let no man marvel, that I intend by Gods help to *prosecute* the explication thereof at this time; because *this Text* seems to me, like the *Ocean sea*, so large, that it cannot be *measured*, and so deep, that it cannot be *fathomed* by any humane wit; the same being *omnia in omnibus*, all in all: For

First, Here is *God* the *Creator* of all things, and all that is *knowable* or may be known concerning God; as that *in-*

effable

effable myſtery of the *Trinity*, or three perſons in the *one onely* Eſſence of the Deity; and therefore *appointed* to be read for the Epiſtle on *Trinity* Sunday; and all the *chiefeſt Attributes* of God, as

1. His *Purity* and ſanctity in the words Ἁγιὸς, ἁγιὸς, ἁγιὸς three times repeated, to ſhew the *three perſons* of the Deity, the Father, Son, and Holy Ghoſt.

2. His *Power*, authority and dominion, in the word Κυριὸς that is ſet down in the *ſingular* number, to ſhew the *Unity* of the God-head.

3. His *Wiſedome*, knowledge and providence, in the word ὁ Θεὸς, which is derived ἀπὸ τοῦ θεᾶσθαι τὰ πάντα, becauſe he *ſeeth* all things, and all things are *patent* to his eyes, *& attingit a fine uſque ad finem, & diſponit omnia ſuaviter.*

4. His *Omnipotency*, in the word ὁ παντοκράτωρ, Almighty, *quia voluntas ejus poteſtas ejus*, becauſe he can do *whatſoever* he would do, he needs but ſay the word and it is done.

5. His *Eternity*, in the words, ὁ ἦν, καὶ ὁ ὢν, καὶ ὁ ἐρχόμενος, which *crowneth* all the reſt of Gods Attributes, that *otherwiſe* would be of no ſuch value, if it were not for this *Eternity*, that makes him to be whatſoever he is *for ever.*

Secondly, Here are the *creatures* of God, and the *chief* of all Gods creatures; as

1. The *Lion*, which is the *King* of all the Beaſts of the field.

2. The *Calf* or the Oxe, which is the moſt *painful* and moſt *uſeful* creature for the *ſervice* of man, and the moſt *acceptable* in the *ſacrifices* of God.

3. The *Eagle* which is the Lord and *Maſter* of all the *Fowles* of the Air; and,

4. *Man* which is the *Prince* and Ruler of all thoſe, and of all the *Beaſts* of the field, the *Fowles* of the air, the *Fiſhes* of the ſea, and whatſoever *walketh* through the pathes of the ſeas.

Thirdly, Here is *Religion*, and the *beſt* of all Religions, the *Chriſtian Religion*, moſt amply, though *enigmatically* and myſtically, ſet forth unto us; for,

1. Here

1. Here is both the *natures* and the *offices* of Chriſt, and the *chiefeſt* things that he did, and that we are to *underſtand* and *believe* for our ſalvation; they are all here expreſt unto us; as,

1. His *divine nature*, under the notion of the *Eagle* and her lofty flight.

2. His *humane nature* is noted unto us, by *him* that had the face and appearance of *a man*.

And as his *natures* and the *quality* of his perſon are here thus *myſtically* expreſt; ſo his *offices*, that he was to diſcharge, are here likewiſe in the *ſame manner*, of the *Egyptian* Hieroglyphicks, ſet forth unto us; as,

1. His *Regal* and Kingly office, whereby he was to *rule* and govern his Church, is here to be underſtood by the *Lion*, which is the *King* of all the Beaſts.

2. His *Prieſtly* office, whereby he was to *teach* and to inſtruct his people, and to offer *ſacrifice* unto God, to appeaſe his *wrath* and ſo to take away the *ſin* of the world, is here moſt aptly expreſt by the Oxe or Calfe, that was deemed the *moſt acceptable ſacrifice*, that could be offered unto God: as you may ſee by the ſacrifice of *Balaam*. Num. 23. 1.

And, as his *natures* and his *offices* are here *thus* to be underſtood; ſo the *chiefeſt* things that he was to do, and the *chiefeſt* points that we are to *believe*, are likewiſe here fairly expreſt under what is ſignified by theſe *four Beaſts*; as,

1. His *Incarnation*, by him that had the *face of a man*.
2. His *Paſſion*, by the *Oxe*, or Calf.
3. His *Reſurrection*, by the *Lion*.
4. His *Aſcenſion*, by the *flying Eagles*.

Fourthly and laſtly, not onely the foreſaid *particulars* concerning Chriſt and theſe *main* points of Chriſtian Religion are hereby to be obſerved, but alſo all the *whole duty* of man, and the *chiefeſt points* that every Chriſtian ought to *diſcharge*, if he looks for eternal happineſs, are here expreſt unto us, under the *qualities*, *conditions*, *deſcription*, and *practice* of theſe Beaſts, as hereafter I ſhall more *fully* declare unto you.

And ſo you ſee, here is *ſententia brevis*, a ſhort ſpeech, but *materia uberrima*, an Ocean of matter to ſail over. And do you think that I can paſſe through ſuch a *world* of moſt weighty points within the compaſſe of *one inch* of time, leſſe then one little houre? that cannot be, by a far better head then mine.

Therefore I muſt crave *leave* onely to go as far as I can, untill I ſhall have your *Grace* and this honourable audience *leave* to proceed at ſome other time unto the reſt of theſe points.

And for our more *orderly* proceeding at this time, I ſhall *humbly* deſire you to obſerve theſe three points:

1. The *number*
2. The *deſcription*
3. The *practice*

} of *theſe Beaſts.*

1. *The number of the Beaſts four,* Gen. 31. 7.

1. For their *number*, it is ſaid they were *four Beaſts*. And you muſt remember, that ſometimes a *certain* number is put for an *uncertain*, as when *Jacob* ſaid unto *Laban*, *Thou haſt changed my wages ten times*; that is, *ſeveral* times. But here I take this number to be as it is ſet down, to ſignifie *four Beaſts*, and neither *more* nor *leſs*.

2. The deſcription of the Beaſts.

2. The *deſcription* of theſe Beaſts is two-fold;

1. Particular and proper to each one.
2. General and common to them all.

1. The proper and particular deſcription of the Beaſts.

1. Touching their *particular* deſcription: we are to conſider.

1. *Who* and what they are that are *thus* expreſt by *theſe Beaſts*.

2. *Why* each *one* of them is ſo expreſt, as they are here deſcribed unto us.

Aug. de civit. Dei l. 8. c. 3.

For the firſt, I may *truly* ſay with St. *Aug. Alii atque alii alind atque aliud opinati ſunt*, ſeveral men have had their *ſeve-*

ral

ral interpretations of them; and I finde *four* expoſitions of them to be moſt of all reſpected,

1. Of the *Papiſts.*
2. Of the *Puritans.*
3. Of ſome *latter* Writers of the *Proteſtants.*
4. Of the *Ancient Fathers.*

1. The *Papiſts*, interpreting *this viſion* of the Militant Church, do underſtand the ſame by *Heaven*; and by the *ſeat* that was ſet therein, they underſtand the *authority* of the Church of *Rome*: by the *Lamb* or him that ſate on the ſeat, their *univerſal* Biſhop the Pope: and by *theſe four Beaſts*, they would have us to underſtand the 4. *Patriarchſhips*,

1. Of *Antioch.*
2. Of *Epheſus.*
3. Of *Jeruſalem.*
4. Of *Alexandria.*

Which have always had the *greateſt power* and cheifeſt authority next after the *Church of Rome.* And by the 24. *Elders*, that ſate upon the 24. ſeats, they underſtand the *ſix Arch-Biſhops* that were in *every* Patriarchſhip, as 1. in *Antioch.* The Arch-Biſhop, 1. of *Meſopotamia*, 2. of *Ninivee*, 3. of *Babylon*, 4. of *Aſſyria*, 5. of *Parthia*, 6. of *Media.*

2. In *Epheſus.* The Arch-Biſhop, 1. of *Smyrna*, 2. of *Pergamus*, 3. of *Thyatira*, 4. of *Philadelphia*, 5. of *Sardis*, 6. of *Laodicea.*

And ſo the reſt of *Jeruſalem* and of *Alexandria.* But *this expoſition* ſeemeth *furtheſt* from the truth.

I. Becauſe they interpret it of the *Prieſt-hood*, Church and Government thereof, altogether *externally.* Whereas indeed the *Kingdom* and Prieſt-hood of Chriſt is altogether *ſpiritual*, *Non quod hoc etiam temporaliter non poſſideat. ſed quod in cœlis habeat imperium*, as St. *Chryſoſt.* ſaith. *Chryſoſt. hom. 82. in c. 18. Johan.*

II. For

II. For that the Church of *Rome* was not as *then Empresse* and cheif Lady of all *other Churches*, nor afterwards, till the time of the Emperour *Phocas*, as it appeareth by the Epistles of *Gregory* Bishop of *Rome* unto the Emperour *Mauritius*.

In Regist. ejusdem Gregorii.

III. Because that if this exposition were *true*, the Arch-Bishopricks of *Italy*, *Spain*, *France*, *Britany*, *Germany*, and the like, should be *excluded*, which were *too great* a wrong from this vision; or they could not tell under *which* Patriarchship they should be comprehended.

2. *Exposition.* The second *Exposition* is of *Brightman* and his followers, that say, these *four Beasts* do signifie the four-fold *state*, quality, and condition of the *Ministers* of the Church of Christ, from the time of our Saviours *Ascension* to his coming to judgment. As,

1. Age. 1. In the *infancy* of the Church they were *bold* and *stout* like Lions to preach the Gospel of Christ, so that although, as *Eusebius* saith, *Alii flammis exusti, alii ferro perempti, alii patibulo cruciati, & alii flagris verberati*, Some were *burn'd* to ashes, some *slain* with the sword, Some *hanged*, and others *whipped* to death; yet they ceased not to publish the truth of *Jesus Christ*, because they knew, that as S. *Bern.* saith, *Vere tuta pro Christo & cum Christo pugna, in qua nec vulneratus, nec occisus frandaberis à victoria*; To fight for Christ and with Christ is very *safe*, when neither *wounded* nor *killed*, we should not be deprived of the victory.

Euseb. l. 8. c. 11 & 12.

2. Age. 2. In the *next age* of the Church, after *Constant.* the Great, that closed up the *dayes* of Persecution, the Ministers of Christ were as *painfull* and *laborious* in their vocation of *Preaching* the Gospel of God, as the *Oxen* are in *tilling* our ground or treading out the Corn for us. And so their *voluminous works* and pious devotions left behind them, do sufficiently testifie what *pains* they took: so much, that it made the Emperour *Maximinus* to wonder, to see how *sedulous* they were in doing *good*, and propagating the Gospel of God.

3. In

3. In the *third age* of the Church, and this last *Century* of years, they are said to have *faces like men*, because that now since the time of *Wiclef*, *Luther*, *Melancton*, and the rest of our Protestant Writers, the people, and divers of the *Priests* that formerly (by reason of the Latine Liturgy) understood *no more* what they *prayed*, or what was *said* unto them, then *Balaams* Asse understood her own voice, were now made to become *like men*, so rational, that they understand both the *Sermons* and the *Service* of the Church. 3. Age.

4. In the *last age* of the Church, the *Ministers* of the fifth *Monarchy* so much dreamed of by the *Phanatick* Sectaries of our time, are expounded by them to be *here understood* by this *flying Eagle*; because that by reason of their *swift*, extemporary and *undigested* sudden Meditations and Sermons; they will most *speedily* pour out their words into all Lands, as *Lucilius* did his Verses, *Horat. Serm. l. 1. p. 212.* And send forth their voices to the *ends of the World* for the converting of the *dispersed Jewes*, and all other *Pagans* and worldlings to the faith of Christ, and to bring them back again out of *Scythia* into *Palestina*; which is *easier* said then done, and is far enough from the *meaning* of the Holy Ghost in this place, as I have fully and amply shewed the vanity of this fiction in the sixth Book of my true Church. Therefore to proceed, I find the *third exposition* to be of some of the *best Protestant writers*, whereof notwithstanding each several one hath his *several exposition*: as some interpret them to signifie the *four Elements*, others, the *four special faculties* of the soul; others, as *Bullinger* interprets them, to signifie the *four great Monarchies* of the world; and others, as *Bacon-thorp* and *Albertus apud Balaum*, by these *foure Beasts*, do understand the *foure great Prophets*, *Esay*, *Jeremiah*, *Ezekiel*, and *Daniel*. 4. Age. 3. *Exposition.* *Bullinger in Loc.*

But *Aretius* and *Maier* do with *Rupertus* interpret them to signifie the *four greatest Mysteries* of our Christian Religion. As,

I. The *Incarnation*. II. The *Passion*. III. The *Resurrection*. And IV. The *Ascension* of our Saviour Christ: and it 1. Incarnation.

it cannot be contradicted but that *theſe things* are thereby ſignified. As,

I, His *Incarnation* which is the aſſuming of the *nature* of man unto the *perſon* of God, and that, as *Nazianzen* ſpeaketh, *Permanendo quod erat, & aſſumendo quod non erat*, by ſtill remaining *what he was*, and taking upon him *what he was not*, is here underſtood by him that had his *face like a man*.

2. The Paſſion. II, His *Paſſion* is ſignified by the *Calf*; becauſe all the *Sacrifices*, that were offered unto God, were

either { 1. *Zebach*, which they properly termed *Sacrifices*, or,
2. *Mincha*, which they called *Oblations*.

And the firſt ſort was of *living Creatures*, and the ſecond ſort was of *dead things*, as the *firſt fruits* of Corn, Wine, Oyl, and the like.

And the firſt ſort alſo, was either { 1. Of the *Heards*, or, 2. Of the *Flocks*.

And of the *Herds* were offered { 1. *Oxen*. 2. *Cows*. 3. *Calves*. } and of theſe,

The *Calves* were moſt *uſually* offered, both among the *Jews* and *Gentiles*; for *Moſes* took *the blond of calves and ſprinkled both the book and the people*: and *Virgil* ſaith,

Heb. 9. 19. Virgil. *Eclog.* 3.

Cum faciam vitula pro frugibus ipſe venito.

And therefore *Chriſt*, being to offer up himſelf a *ſweet-ſmelling Sacrifice* for our ſins, his *Death* and *Paſſion* could not be *better* ſignified by any thing, then by the *Calf*.

3. The Reſurrection. III, His *Reſurrection* is underſtood by the *Lion*; becauſe

cause that he, *Qui agnus extiterat in passione, factus est leo in resurrectione.* For though by *Esay's* Propheſie, he ſhould be led as a *ſheep* to the *ſlaughter*; yet by *Jacob's* Propheſie, he ſhould come from the *ſpoil* like a *Lions* whelp, and ſo declare himſelf *mightily* to be the ſon of God by his *reſurrection from the dead.* Bern. *De reſurrectione.* Rom. 1.4.

IV, His *Aſcenſion* is underſtood by the *flying Eagle*, which mounteth up *on high*; according as the Prophet ſaith of *Chriſt*, *Thou art gon up on high, thou haſt led Captivity captive, and received gifts for men.* IV, The Aſcenſion.

The *fourth Expoſition* is of the *ancient Fathers*, as *Irenæus*, *Venerable Bede*, St. *Hierome*, St. *Auguſtine*, St. *Gregory*, *Lyra*, and almoſt all of them did agree, that by theſe *four Beaſts* are underſtood the *four Evangeliſts*, St. *Matthew*, St. *Mark*, St. *Luke*, and St. *John*. 4. *Expoſition.* Iren. *l.* 3. *c.* 2. Beda *in hunc loc.*

But to reconcile all or moſt of theſe Interpreters, I ſay, that, The reconciling of the Interpreters.

1. *Primarily* we may and ought to underſtand the *four Evangeliſts* by theſe four Beaſts.

2. All the *Magiſtrates* of the Common-wealth, and all the *Miniſters* of the Church and *Preachers* of God's word.

3. And *laſtly*, All *Chriſtians* whatſoever they be, ought to be like unto theſe four Beaſts, both in their *deſcription* and in their *practice*.

Firſt then, I ſay, that by theſe *four Beaſts* we are to underſtand the *four Evangeliſts*.

1. Saint *Matthew* by the *Lion*, though Saint *Gregory* would have Saint *Mark* underſtood by it.
2. Saint *Luke* by the *Calf*.
3. Saint *Mark* by him that had the *face of a man*.
4. Saint *John* by the *flying Eagle*. For,

I finde *two ſpecial things* that may well *confirm* and make good *this Expoſition*; as firſt, the *manner* of their *deſcription*; and ſecondly, the *general practice* of the four. For if you mark it, they are deſcribed *two manner* of wayes.

1. *Generally.*
2. *Particularly.*

And firſt in their *general* and common deſcription, they are *all alike*; for they had all *ſix wings* about them, and they were all *full of eyes*. And ſecondly in their *Practice*, they all ſung the *ſame ſong*, ſaying, *Holy, holy, holy, Lord God Almighty, whis was, which is, and which is to come.*

But in their *particular* or proper deſcription, each one of them *differeth* from the other, as you ſee. The firſt was like a *lion*, the ſecond like a *calf*, &c.

So the *four Evangeliſts* in *general* aimed at the *ſame thing*, to ſet forth the *life* and *death* of the *Meſſiah*, and to bring us all to *believe*, that *Jeſus Chriſt* is the *Son of God*, the *Saviour* of the world; and that in *believing* on him, we ſhall have *eternal life.*

But if we look into their more *ſpecial end* and aim, we ſhall finde, that each one of them *differeth* very much from the others. For,

1. St. *Matthew* proves *Chriſt* to be a King.

1. St. *Matthew* ſeemeth *principally* to aim at the declaration of the Regal or Kingrick office of *Chriſt*, and to prove him to be that *Lion* of *Judah* which the *Jews* long expected for to come to be their King, to ſit upon the Throne of *David*, and to govern the *people* of God: and this he proveth by many Arguments. As,

1 *Argument* from his Pedegree. Ambroſius *in Luc.* 3.

1. *A Proſapia*, from his Progenitors; for he deriveth him *lineally* from King *David*, and he reckoneth fourteen Kings in his *Pedegree*: and after that, he brings him from *Zorobabel* in the bloud royal unto *Joſeph*. Whereupon Saint *Ambroſe* ſaith, that St. *Matthew* deriving his generation by and from *Solomon*, and St. *Luke* by *Nathan*, they ſeem to ſhew, *Alteram regalem, alteram ſacerdotalem Chriſti familiam*, the one family to be from the *Kings*, and the other from the *Prieſts*; *Quia fuit verè & ſecundum carnem regalis & ſacerdotalis familiæ*, becauſe he was both of the *Royal* and

and of the *Prieſtly* family: *Et ſic Rex ex Regibus, & Sacerdos ex Sacerdotibus*, and ſo both a *King* and a *Prieſt*.

2. Saint *Matthew* proves him to be a King *ab adoratione Magorum*, from the doings of the *Wiſe-men*; for the *Star* of the *Meſſias* being propheſied of by *Bulaam*, and left as a *Tradition* among the *Gentiles* by *Zoroaſtres* King of the *Bactrians*, (that was excellent in all learning) that it ſhould appear to ſhew the *birth* of this King of Kings; though *Virgil* flatteringly and falſly applyed it to *Auguſtus*, ſaying, 2 *Argument* from the doings of the *Magi*. *Numb.* 24.

Ecce Dionæi *præceſſit* Cæſaris *aſtrum*.

Yet theſe *Magi* being, as St. *Chryſoſtom* writeth, upon the Mountain *Victorialis*, worſhipping their God, a *Star* did appear unto them in the likeneſs of a *little childe*, and they rejoycing thereat, conceived that, as *Fulgentius* ſaith, *Puer natus, novam ſtellam fabricavit*, the long-expected childe being now *born*, did *create* this fore-propheſied ſtar, to teſtifie his *birth* unto the world; and therefore they did *forthwith* begin their journey to *Jeruſalem*. Fulgent. *fol.* 657. *in ſerm. de Epiphan.*

And how they came ſo *great* a journey in thirteen dayes after his nativity, *Rhemigius* anſwereth, *Puer, ad quem properaverunt, potuit eos in tam brevi ſpatio temporis ad ſe adducere*, The child, to whom they *haſtned*, was able to help them in ſo *ſhort* a ſpace to come unto him: and St. *Auguſtine* ſaith, that *Tres Magi iter unius anni in tredecim diebus peregerunt*, They performed in *thirteen days* the journey that might well require a *whole year* to finiſh it; eſpecially if you conſider, that theſe *Magi* were Kings themſelves, as St. *Cyprian* delivereth from the *tradition* of the Church, and St. *Chryſoſt.* diſſenteth not much from his opinion: when as the Prophet *David* ſaith to intimate the ſame thing, *The Kings of* Arabia *and* Saba *ſhall bring gifts* How the *Magi* came ſo ſpeedily to *Jeruſalem*. Cypr. *in ſerm. de Baptiſmo.* Chryſoſt. *hom. 6. in Matth. 2.* *Pſ.* 72. 10.

And now, when theſe *Magi*, theſe three Kings, had found out *this King*, they fell down and *worſhipped him*; for though, as St. *Chryſoſt.* ſaith, *Viderunt puerum hominem*, They ſaw this

What the *Magi* did.

childe to be *a man*; yet *Agnoverunt redemptorem*, they acknowledged him to be their *Redeemer*. And though he was, *In gremio pauperis matris poſitus, & pannis vilibus involutus, & nullum regiæ dignitatis humanæ ſignum habens*, lying in the lap of his *poor* mother, and wrapped in *vile* clouts, and without any *ſign* of royal Majeſty; yet, as both *Chryſoſtom* and *Fulgentius* ſay, *Ex ſtella didicerunt eum eſſe regem*, They were taught by the *Star*, to underſtand that he was a *King*: and therefore they did homage to him as to the king of kings, and they offered to him *gold*, *myrrhe*, and *frankincenſe*, the *gold*, to ſhew his *regal* dignity, the *frankincenſe*, his *deity*, *quia thus ad honorem divinum concrematur*, and *myrrhe*, to ſhew his *mortality*, becauſe they uſe to put *myrrhe* to the bodies of the dead.

And ſo by this their action, they ſhewed,

1. Their *humility*, *quia prociderunt*, becauſe they fell down.

2. Their *Faith*, *quia adoraverunt*, becauſe they worſhipped him. And

3. Their *Charity*, *quia munera obtulerunt*, becauſe they offered theſe their *gifts* unto him.

Why the *Magi* do neglect *Herod* and adore Chriſt.

But how cometh this to paſs, *quod volunt adorare regem nuper natum, & infantem lactantem, & non adorant regem ante annos aliquot ordinatum & populos imperantem*? That they will worſhip the King *newly born*, and an infant ſucking on his mothers breaſts, and worſhip not the King that was ordained long before, and was *ruling* and *commanding* all the people? What is this, *quod ille natus in palatio contemnitur, & iſte natus in diverſorio quæritur*? that he which is born in the *palace*, and laid in a bed of ſilver is *neglected*, and he that is born in the *ſtable*, and laid in the manger is *enquired* after and *adored*?

It is anſwered, becauſe that this child which is but *parvus in præſepio eſt immenſus in cælo*, ſmal in the cratch is great and immeaſurable in heaven; and he whom theſe *Magi* call King of the *Jews*, is the Lord and Creator of the Angels. And ſo you ſee how Saint *Matthew* by the teſtimony of theſe *Magi*, and the worſhip that they doe unto him, doth prove him to be a King.

The

The third Argument that he uſeth to prove him to be a King is drawn *ab Herodis timore*, from the fear of *Herod*; for when the *Magi* came near unto *Hieruſalem*, *abſcondita eſt ſtella*, ſaith Saint *Chryſoſtom*, *& quod ante apparuit, rurſus diſparuit*, and that which appeared before was vaniſhed again, ſaith Saint *Baſil*. And that for three ſpeciall reaſons. 3 Argument From the fear of *Herod*.

1. That the *Star* being hid, they ſhould be forced to *enquire* concerning Chriſt: that as they were *firſt moved* to ſeek him by a *celeſtial ſign*, ſo ſecondly, they ſhould be *confirmed* by the *prophetical* ſaying, and the anſwer of the *Hebrew* Doctors, ſaith Saint *Chryſoſtom*. *Chryſoſt. ſupra Matt.*

2. That the teſtimonies of Chriſts enemies might be, *longe præſtantiora ſideque digniora*, ſaith Saint *Baſil*, received without queſtion. *Baſil. Serm. de humana Chriſti generatione. fol.* 138.

3. That they, (that is, the *Magi* enquiring after him, that they might firſt *honour* him) the *Jews* ſhould be juſtly condemned, *qui illum cruci affixerunt, quem alieni adoraverunt*. Strange that his own Countrymen ſhould crucifie him, when theſe ſtrangers came to adore him. Therefore the *Star* was *obſcured*, and they enquired, *where is he that is born King of the Jews?*

Whereupon *Herod*, though it ſhould have moved him to caſt his *Crown* at his feet, yet was he vexed with *grief* at the heart, and troubled with horrible fear which the *Magi* brought to this King of the *Jews*, by their enquiring after *another late-born King of the Jews*. And therefore being *full of fear*, leaſt this *ſpiritual King* ſhould take away his *temporal* Kingdom, as he had formerly ſlain *Hyrcanus*, *Ariſtobulus* and his three Sons in his furious rage: ſo now, being more *incenſed* with ire, through this *Frantique fear*, he put to death his own wife *Mariamne*, his mother *Alexandra*, and fourty of his *chiefeſt* noble men of the tribe of *Juda*, and he ſlew all the *great Sanhedrim*, that is, the 72 Senators of the *Jews*, and fourteen thouſand infants in and about *Bethlehem* (as ſome do think) and among the reſt he ſlew his own infant born of a *Jewiſh* woman, as *Philo* writeth, which made *Auguſtus* ſay, That he had rather be his *pig* then his *ſon*; And all this he did in *Joſeph. l.* 15. *c.* 9. *&* 11. *Philo Judæus in l. de tempore*

in hope to root out and deſtroy all the *royal* blood of *Juda*, leaſt this King and Lion of *Juda* ſhould deprive him of his Kingdom. And what infanable, incurable madneſs is this? and how vain is the thought? For this King, which is now born, doth not come, ſaith *Fulgentius*, *reges pugnando ſuperare, ſed moriendo mirabiliter ſubjugare*, not to overcome them by *fighting*, but wonderfully to ſubdue them by *dying*; and therefore he is not born, *ut tibi ſuccedat, ſed ut in eum mundus fideliter credat*, That he ſhould *ſucceed* thee, but that thou and all the World ſhould *believe* in him, and ſo be ſaved by him.

Innaniter ergo invidendo timuiſti ſucceſſorem, quem credendo debuiſti quarere Salvatorem. Fulgent. Serm. de Epiph. fol. 652.

And therefore it was but a *vain* thing for *Herod* to fear where *no fear was*, and to foſter *fear* where he ſhould have *faith*: but this fire of anger and this *fear* of heart, doth ſufficiently ſhew that *Herod* knew the *Meſſias* ſhould be a King, though he underſtood not what manner of King he ſhould be, and ſo ſaint *Matthew* ſetteth down this his fear and cruelty for the third argument, to prove the *kingrick* office of Chriſt, and Chriſt to be a King.

4 Argument. From Chiſts riding to *Hieruſalem* upon the aſſe.

The fourth argument that Saint *Matthew* uſeth to prove Chriſt to be a King is, from his riding to *Hieruſalem* upon *an aſſe*; and he tells us plainly, that Chriſt did this, to ſhew that he was *the King of the Jews*; for he ſaith, that all this was done, that it might be *fulfilled* which was ſpoken by the Prophet, ſaying, *Tell yee the daughter of Sion, behold thy King cometh unto thee meek, and ſitting upon an aſſe*, and ask the *Jews*, ſaith Saint *Chryſoſtom*, *quisnam regum aſina vectus* Hieroſolymam *intravit*, which of all their Kings entred *Hieruſalem* upon an *aſſe*, and they ſhall never be able to name *any other* beſides Chriſt. For the other *Kings* rode in Chariots, to ſhew their *pompe*, and this King onely rode upon an *aſſe*, to ſhew his *humility*, and yet, *neque amittit divinitatem, nec regiam dignitatem, cum nos docet humilitatem*, by teaching us *humility*, he neither looſeth his *divinity*, nor abateth any thing of his *royal dignity*: when as *clemency* and *humility* in Majeſty do ſhine like a *precious diamond* well ſet in the *pureſt gold*. And Saint *Ambroſe* ſaith, that when Chriſt rode to *Hieruſalem* upon

Matth. 21. 4, 5. Chryſoſt. hom. 67. in Matt.

Beda lib. 5. in Luc.

upon an *aſs*, the people that followed him, did three ſpeciall things. What the people did.

1. They repeated the Prophecie, to ſhew that they were not deceived.
2. They acknowledged his *Deity*, in ſaying, *Hoſanna*, *Salvum fac* : ſave Lord.
3. They called him their King, becauſe he was the *Son of David.*

And all was to ſhew, that this *meek* and humble *King* was the promiſed *Meſſias*, the *glory* of *Iſrael*, and the *expectation* of the *Gentiles.*

The fifth Argument that Saint *Matthew* uſeth to prove Chriſt to be a *King* is from the *marriage* of the kings ſon ; for venerable *Bede* demandeth who is the *Kings ſon*, but he, of whom the Prophet ſpeaketh, *homo eſt & quis cognoſcit eum ?* And the *marriage* of this ſon is the *union*, and *joyning* together of the *God-head* with our *humane* nature *in uno ſuppoſito*, in one perſon. The *ſervants* that he ſent to invite the gueſts, were the *Prophets* and *Preachers* of the Goſpel : thoſe that were *firſt invited* were the *Jews* : the three ſorts of refuſers are. 5 Argument. *Matth.* 22. 1, 2. From the marriage of the kings ſon. *Beda ſuper Luc. l.* 4.

I. *Rich Worldlings* that ſay *villam emi*, and do love the things of this *World* better then the things of God. Who were the refuſers to come to the Wedding.

II. *Senſual men*, that have 5 *yoke of Oxen*, and doe follow the luſts of their 5 *Senſes* : the luſts of the eyes and pride of life.

III. *Laſcivious wanton men*, that cry *uxorem duxi*, and are led away with carnal pleaſures.

Or as Saint *Ambroſe* ſaith, we may underſtand.

I. The *Gentiles*, by him that ſaid *villam emi*, I bought a farme.

II. The *Jews*, by him that ſaid, I bought 5 *yoke of Oxen*, becauſe they were under *the heavy yoke of the Law*, and the 5 books of *Moſes*, that were ſuch a *yoke* as that neither *they* nor their *fathers* could bear it; and therefore they cryed out

Psal. 2. out, *dirumpamus vincula*, let us break these *bonds asunder*, and cast away these cords from us. And

III. The *Heretiques*, *Schismaticks*, and the like *Fanatique* Sectaries, that are wedded to their own obstinate and foolish opinions, which like *Eva* tempteth them, and as another *Dalilah* destroyeth them, may be understood by him that had *married a wife*, and therefore neither *could* nor *would* obey the truth, and so come unto the *marriage* of this King, which is here shewed unto us by the Evangelist, but tell us flatly, they neither *can* nor *will* do it: their *wife* (which is their *obstinate opinion*) will not suffer them.

6 Argument. *Beda in Luc.* The sixth Argument that Saint *Matthew* produceth to prove Christ to be a King, is, from the *inscription* of *Pilate*, *Jesus of Nazareth*, *King of the Jews*. Whereupon *Beda* saith, that because he was both *King* and *Priest* together, when he offered up that *invaluable sacrifice* of his flesh upon the *Altar* of his cross unto God his Father, he *fitly* challenged (and it was *rightly* given unto him) the *title* of his *royalty*, which did *belong* and was so due unto him, and that *title* was written in *Hebrew*, *Greek*, and *Latine*, which were and are the three most special languages of the World, that all the World might *read* it, and believe it, that Christ by his cross *non perdiderat sed potius confirmavit & corroboravit imperium*, hath not lost, but rather *strengthened* his right unto his kingdome: So that although God suffered them to take away his life, yet they could not take away his *kingdom* from him, but when he was *dead* upon the cross, yet still the *title remained*, that he was *Jesus of Nazareth king of the Jews*. And it was written in *Hebrew* in respect of the *Jews*, that gloryed in their *Law*, and in *Greek*, in respect of the *Gentiles*, that boasted of their wisdom, and in *Latine* in respect of the *Romans*, which then ruled and domineered over most and almost *all the Nations* of the World; that the *Jews*, will they, nill they, may see, that *omne mundi regnum*, *omnis mundana sapientia*, *& omnia divinæ legis sacramenta testantur*, *quia* Jesus *est Rex*, every kingdom of the earth, all the *wisdom* of the World, and all the *sacraments* of the divine law, do bear witness, that Christ is

King

King, and *this Lion* here spoken of in this Text. And the *difference* betwixt this Lion and all other Lions, is, that, as *Franciscus Vallesius de sacra Philosophia, c.* 55. saith, *Mos Leonis est sibi tantum prædam capere, & non Leænæ*: but Christ took the prey for his Church, and not for himself.

And we finde that his *kingdome* by three special *prerogatives* excelleth *all other kingdomes* of the world; that is, 1. Prehemi-nence of Christs king-dome three-fold.

1. *Eternity*;
2. *Purity*;
3. *Largity*;

1. The Prophet saith, *thy Throne, O God, is for ever and ever, and thy Dominion shall endure throughout all Ages*: but *transibit gloria mundi*, all other Kings within *so many years* shall not govern, and after *so many dayes* they *shall* not be; for death spareth none, but *sceptra ligonibus æquat*. And as *Nazianzen* saith, *Constantinus Imperator & famulus meus, ossa Agamemnonis & Thyrsitis*, death makes no *difference* betwixt the bones of King *Agamemnon* and base *Thyrsites*, the Emperour *Constantine* and my servant; but when their race is run and their glass is out, we may say of each of them, as *Horace* saith of his Friend *Torquatus*. *Psal.* 110.

Non Torquate *genus, non te facundia, non te*
Restituet pietas. —— *Horat.*

But this King hath a *prerogative* above them all, for he was, *Rex à seculo*, a King from *everlasting*, and he shall be a King *in secula seculorum* world without end; for so the Angel *Gabriel* testifieth, that *of his kingdome there shall be no end*. *Luke* 1. 33.

And this should batter down the *pride* of Tyrants, that say with *Nebuchadnezzar*, *Is not this great Babel that I have built?* For *mene, mene, tekel, peres*, their glory is but as the *grass* of the field; or otherwise, if they were *immortal*, they were *intolerable*. And this should teach us to labour, to become the *Subjects* of this *King*, in whose kingdome there

Aug. l. 1 c. 10. de Trinitate.

shall be, as Saint *Augustine* saith, *requies sempiterna, & gaudium quod nunquam auferetur à nobis*, An everlasting rest, and joy that shall never be taken from us.

2. Prehem.inence.

The second *prehemineuce* of his kingdome is *purity*; for of this King the Prophet speaketh, *thou hast loved righteousnes and hated iniquity*, and *the scepter of thy kingdome is a scepter of righteousnes*. For this King is not like *Ahab*, that would take away *Naboths* Vineyard, nor like *Rehoboam*, that would *oppress* his Subjects with over-grievous Taxes, but he is a *righteous* King, and a most *just* Judge, far unlike some Judges of former dayes, that for a *word* have made a man a *transgressour*, and for a *syllable* or one letter, have quite *overthrown* a mans cause and right, and so have made the Laws *a nose of wax*, to bend and turn as they pleased, and to be *rete Vulcanium*, like *Vulcans* iron net, to catch the *poor* and friendless: but *tela aranea*, like the spiders web, so *easie* for the rich and powerful to passe through it. But *blessed* be God for it, we have *few such* now, and we hope we shall not *provoke* God so far, as to send *such* amongst us; for if you suffer *oppression* and wrongs, when as the Poet saith,

Mensuraque juris vis erit.

Then surely, *peaceable* men shall not be able to *live* in the Common-wealth. But the *equity* and justice of this King should perswade *all other Kings* to follow his Example, and as the wise man saith, *to love righteousnes, all they that are Judges of the earth.*

Sap. 1. 1.

3. Prehemi-nence.

The third *prehemineuce* of his kingdome is, that God *anointed* this King with *the oyle of gladnes* in all things *above his fellows*; for their time hath an *end*, their dominion a *limitation*, but his time is not *limited*, and his rule hath no *marches*: but *exivit in omnem terram*, it hath gone forth into *all Lands*, becaus he is *the King of all the earth*: and when as all other Kings are but *Reges Gentium*, Kings of some *few* Nations, he is *Rex Regum, & Dominus Dominantium*, the King of all other Kings, and the Lord of all Lords.

And

And therefore *Eusebius* saith, that the distinction or *difference* betwixt this *true Christ* and the other *imaginary* Christs, that were *anointed Kings* before him, may truely and *very easily* be discerned; *quia illi priores Christi nulli penè nisi genti propriæ cogniti sunt*, those former Kings were *scarce* known to any, but to their *own* proper people: but not onely the *name*, but also the *rule*, power and *kingdome* of this *true King* is extended over all Nations, *& per universum orbem terræ*, and through the compasse of the round world. Euseb. *l.* 1. *c.* 1. *Eccl. Histor.*

And though, when the Jewes would have *crowned* him King, *Rex fieri noluit*, he refused the same; yet to shew that this *Dominus Angelorum*, was also *Rex Judæorum*, as *Beda* speaketh, when he rid to *Jerusalem* upon the Asse, he *willingly* permitted the people to cry *Hosanna*, and to intitle him *King of the Jewes*, and he confessed as much himself unto *Pilat*, that he was *a King*. Beda *l.* 5. *in* c. 19 *Luc.*

And what meaneth this, saith the *Venerable Bede*, that he now *willingly* embraceth, *quod prius fugiendo declinavit?* that which before he *declined*, and fled from it; and the *kingdome*, that while as yet he lived *in the world*, he would not accept, he now denieth not to take it, when he is by and by ready to go *out of the world*.

He answereth, that he formerly refused it, because of the *grosse imagination* of the Jewes, that conceited him to be a *temporal* King like unto others; but he doth *now* accept it, to shew, *quod non temporalis & terreni, sed æterni in cœlis Rex esset imperii*; that his *kingdome* was not of *this world*, as himself said unto *Pilate*, but as the King of *Heaven* he ruled all the world. Beda *l.* 3. *in* c. 11. *S. Mar.*

Well then, seeing Saint *Matthew* doth by so *many* inanswerable arguments prove Christ to be *a King*, and that he is a perpetual, *universal* and principal King, and here expresst by the *Lion* in this Text, we may collect and draw matter both of *comfort* and *fear*, both of joy and of grief. For What we may learn from this Doctrine, that Christ is our King.

1. Seeing Christ is *King*, then, as the *Psalmist* saith, *exultet terra*, let the earth rejoyce; for if we will *obey* him, and Psal. 97. 1.

be ruled by him, he will appoint over us ſuch *Viceroyes* and under-rulers, that will lead us, *ſicut oves*, gently and *lovingly*, like ſheep, as he did the *Iſraelites* by the hands of *Moſes* and *Aaron*. And

Pſal. 99. 1. 2. Seeing Chriſt is *King*, then as the ſame Prophet ſaith, *contremiſcat populus*, let the people tremble; for if they fall to be unruly, as we were of *late*, let them be never ſo *impatient*, this King can as *eaſily* gather unto himſelfe the ſpirit of his *under-Princes*, as we can ſlip a cluſter of Grapes from a Vine, and he can ſend them a *Rehoboam* without Wiſedome, or a *Jeroboam* without Religion, or *Aſhur* a Stranger, an *Uſurper*, as we have had, to be our *King*, or *nullum Regem*, no King at all, but a diſordered *Anarchy*, which is the *worſt* of all; and all this, *quia non timuerunt Jehovam*, becauſe they cared not for God, neither was God *in all their thoughts*.

Pſal. 10. 4.

But to end this *Point*, ſeeing Chriſt our King is this *Lion* here mentioned, we need not fear our *ſpiritual* enemies; for though he be a *Lion*, and a *roaring Lion*; that is againſt us; yet you ſee we have a *Lion* with us; and as Saint *John* ſaith, *he that is in us is greater then he that is in the world*, and is ſtronger then the *ſtrong man* armed, and able, as the Apoſtle ſaith, *to tread and bruiſe Satan under our feet*; and therefore we ought *to ſtand faſt* in the Lord without fear, becauſe as Saint *Chryſoſtome* well ſaith, *non debet timere hoſtem fortem, qui habet Regem fortiorem*, he need not fear the *ſtrongeſt enemy* that hath a *ſtronger King*: as our King is, bleſſed be God for it.

1. *John* 4.

Rom. 16. 20.

Vide the abridgment of the Goſpel, *fol.* 26. & 27.

2. Saint *Luke* is underſtod by the Calf.

2. as Saint *Matthew* is here underſtood by the Lion, (*quia ſolet res quæ ſignificat ejus rei nomine quam ſignificat nuncupari*, as the *bread*, that *ſignifieth* the body of Chriſt, is termed the *body of Chriſt*) becauſe he proveth Chriſt to be the *King* of the *Jews*, and that *Lion of Juda*, which was ſo long expected to come into the world: ſo, for the like reaſon, Saint *Luke* is here to be underſtood by the *Calf*, becauſe he *principally* aimed to prove Chriſt, that is *ſignified* by the *Calf*, to be that *Prieſt*, of whom the Lord ſware, *thou art a Prieſt for ever after the order of* Melchiſedeck.

For

For I told you before, that of all the *ſacrifices* of the four footed Beaſts of the Herds, which the *Hebrews* called *bakar*, that is, *majores hoſtias*, the greater ſacrifices, the *Calf* was moſt *acceptable* unto God, as the Prophet ſheweth, *when they offered yong bullocks, id eſt*, goodly Calfs *upon his altar*. And the reaſon is, becauſe the *Calf* is meeker and more *gentle* then either of the reſt; in regard of which *meekneſs*, the quiet and *peaceable man* is metaphorically called *a Calf*. *Pſal.* 51. 19. *Heb.* 9. 19. *Exod.* 24 8. *Eſay.* 11. 6, 7.

And therefore by the *Calf* is here ſignified the *Prieſtly office* of Chriſt, whereby he offered up himſelf as a meek and *immaculate Calf* unto God, that by the *blood of this Calf*, we might be ſprinkled and *purged* from all our ſins; becauſe that *without ſhedding of blond there is no remiſſion*, as the Apoſtle ſpeaketh. *Heb.* 9. 22.

And of all the *reſt* of the Evangeliſts, Saint *Luke* onely doth moſt *ſpecially* aime to prove Chriſt to be *a Prieſt*, and to ſhew his *Prieſtly office*; for both the *Alpha* and *Omega* of his Goſpel is concerning the *Temple* and the ſacrifices thereof, when as he *beginneth* the ſame with the *Prieſthood* of *Zacharias* and his ſacrifice of incenſe, and *endeth* the ſame with the *ſacrifice* of the Chriſtians that were continually in the *Temple* prayſing and bleſſing God. *Luc.* 24. 53.

For though that before the *birth* of this *Prieſt*, the *other Prieſts* were to burn *incenſe* in the Temple of the Lord, as *Zacharias* did; yet this *Prieſt* being now born, and *aſcended* up to heaven, the *ſacrifice* that the Chriſtians are to offer unto God, is to be continually *prayſing and lauding God* in the Temple, as Saint *Luke* ſaith the Apoſtles did. For the true *propitiatory ſacrifice* being exhibited, the *Types* and Figures thereof muſt now *ceaſe* and be aboliſhed, and in the *place* thereof, the *gratulatory ſacrifice* muſt be eſtabliſhed. And therefore Saint *Luke* beginneth his Goſpel with the *propitiatory ſacrifice* of *Zacharias*, becauſe Chriſt was not as yet incarnate: but he *endeth* the ſame with the *gratulatory ſacrifice* of the Apoſtles, becauſe that now *the word was made fleſh*, and Chriſt had aſcended into Heaven. *John* 1.

And

S. *Luke* proveth *Chriſt* to be a Prieſt by 3 ſpecial Arguments.

And leſt this ſhould not be ſufficient to demonſtrate *Chriſt* to be a *Prieſt*, he proceedeth to prove him to be *that Prieſt* which was after the order of *Melchiſedech*, by three other ſpecial Arguments.

1. *A Proſapia*, from his *Pedegree*.
2. From the true *qualities* and *properties* of a *Prieſt*.
3. From the performance of the *duties* and *office* of a *Prieſt*.

1 Argument from his Pedegree.

1. In that St. *Luke* deriveth his Genealogy by *Nathan*, S. *Ambroſe* ſaith, it was to ſhew his *Prieſtly* office; and Venerable *Bede* ſaith, that becauſe Saint *Matthew* intended to ſhew the *Regal office* of *Chriſt*, and St. *Luke* his *Prieſtly office*, therefore St. *Matthew* derives his perſon from King *Solomon*, and St. *Luke* from *Nathan*: and ſo, ſaith he, in the Chariot of the *Cherubims*, the *Lion* which is the *ſtrongeſt* of all Beaſts, deſigns his *Kingly office*; and the *Calf*, which was the *ſacrifice* of the Prieſt, denotates his *Prieſtly function*: and ſaith he, *Eandem uterque ſui operis intentionem in genealogia quoque ſalvatoris texenda obſervavit*, And both the *Evangeliſts* in like manner obſerved the *ſame intention* of their work in ſetting down the *genealogy* of our Saviour. And then immediatly he addeth two excellent Obſervations to confirm the ſame point. As,

Beda *l.* 1. *in c.* 3. *Luc.*

1 Obſervation. Beda *ibid.*

1. That in the *manner* of ſetting down his genealogie S. *Matthew* deſcended from *Abraham* to *Joſeph*, to note his *Kingly office*, and to ſhew that he partaked with us of our *mortality*: but S. *Luke* by aſcending from *Joſeph* unto *Adam*, and ſo to God, doth rather deſign his *Prieſtly office* in expiating our ſins, and ſo bringing us to *immortality*. And therefore, in the deſcending generations of S. *Matthew*, the taking upon Chriſt *our ſins* is ſignified; but in the aſcending genealogies of S. *Luke*, the abolition of *our ſins* is noted unto us. For ſo the Apoſtle ſaith, *God ſent his Son in the ſimilitude of ſinful fleſh*, there is the acception and the taking of our ſins upon

upon him; *and for ſin*, or by the ſacrifice for ſin, *condemned ſin in the fleſh*; there is the *expiation* of our ſins. And, Rom. 8. 3.

2. To the ſame purpoſe he obſerveth, that S. *Matthew* in his genealogie deſcended from *David* by *Solomon*, with whoſe mother *David* ſinned: but S. *Luke* aſcended by *Nathan* unto *David*, by a Prophet of which name God abſolved him from his ſin. 2 Obſervation.

The ſecond *Argument*, whereby S. *Luke* proveth Chriſt to be a *Prieſt*, is from the *quality* of a Prieſt, what *manner* of man he ſhould be; and that is, to be endued with *knowledge* and *uprightneſs*, or judgement and righteouſneſs: for which cauſe the Prophet prayeth, *Give the King thy judgement, O God, and thy righteouſneſs unto the Kings ſon*: For who is this *King*, and this *Kings ſon*, but this *Prieſt*, the Meſſias of the world? And ſo *Moſes* prayeth in like manner, *Let thy Urim and thy Thummim be with thy holy One*, or as ſome read it, *upon the man of thy mercie*: for who is this *holy One*, or this man of *his mercy*, but this our *true high Prieſt*, called the man of *his mercy*, 2 Argument from the quality of a Prieſt which ſhould be 1. knowledge. 2. uprightneſs. Pſ. 72. 1. Deut. 33 8.

1. Becauſe he is the man that is *full of mercy*.

2. Becauſe that God out of his *meer mercy* did give this man unto us.

3. Becauſe by this *man onely* and none elſe, we obtain mercy.

And according to theſe two mens *prayer* for thoſe *two things* to be given unto the *high Prieſt*, God gave them moſt *amply*, without meaſure, unto the *Meſſias*, that is, our *high Prieſt*: For, *I have put my Spirit upon him*, ſaith the Lord, there is *knowledge*; and he ſhall bring forth *judgement* unto the *Gentiles*, there is *uprightneſs*. Eſay. 42. 1. Jer. 23. 5.

And S. *Luke* ſheweth, that Chriſt had *Urim and Thummim*, knowledge and uprightneſs *without meaſure*. For, 1. *Chriſt* his knowledge. Luke 11. 49.

In regard of the firſt, he plainly calleth him, the *wiſdome of God*. And his wiſdome *appeared*,

1. In his *wiſe*, unreprovable and unrepliable *anſwers* to *Satan*,

Satan, that ſubtil Serpent; to the *Herodians*, that feigned themſelves to be *juſt men*, and were ſent to intrap him in his ſpeech; and to the *chiefeſt Doctours* of the Jews, to whom he did ſo *wiſely* anſwer, that they durſt not *ask him* any thing at all: and if he asked *them* any queſtion, they anſwered, *They could not tell* how to anſwer him.

Luke 20. 7.

2. In his *heavenly teaching* of his followers, ſo *truly* expounding the Prophecyes of the Prophets, ſo *profoundly* ſpeaking to them in parables, ſo *plainly* delivering the Law unto them, and ſo *ſweetly* comforting all that came unto him, that *the eyes of all were faſtened upon him*, and they wondered *at the gracious words that proceeded out of his mouth*. And,

Luke 4. 20, 22.

2 His uprightneſs.

In regard of the ſecond, that is, his *uprightneſs*, S. *Mark* ſaith, that the people teſtified *he did all things well*. And S. *Peter* ſaith, *There was no guile found in his mouth*. And S. *Luke* confirmeth the *ſame* throughout his *whole Goſpel*.

Mark 7. 37.
1 *Pet.* 2. 22.

3 Argument from the office of a Prieſt, threefold.

The third *Argument* whereby S. *Luke* proveth Chriſt to be a *Prieſt*, is from the *duty* and *office* of a Prieſt, which is ſpecially threefold:

1. To *expound* the Law.
2. To *pray* for the people.
3. To offer *ſacrifice* for their ſins.

1. The Prophet *Malachy* ſaith, *The Prieſts lips ſhould keep knowledge*, and *the people ſhould ſeek the law at his mouth*. And S. *Hierom* ſaith, It is the *duty* of the Prieſt, to *anſwer* all that ask him concerning the Law; and therefore if he be the *Prieſt* of the Lord, let him *know the law* of the Lord: or if he be *ignorant* of the law, he is *no Prieſt* of the Lord.

Mal. 2. 7.

Hieron. *ſuper Hagg.*

And therefore S. *Luke* ſheweth, That Chriſt taught the people moſt *diligently*, expounded the Law moſt *truly*, and anſwered all queſtions that were asked of him, moſt *readily*. And,

2. He ſheweth, That he *prayed* for S. *Peter*, that his *faith ſhould not fail*: And S. *John* ſheweth, how he prayed for all

Luke 22. 32.

thoſe

thoſe whom his *father gave him*; and for all them alſo, which ſhould *believe on him* through the word. And, John 17. 11. & 20.

3. How, as a *Prieſt*, he offered *ſacrifice* for the ſins of the people (which he did both in the *Garden* and upon the *Croſs*.) S. *Luke* ſheweth it more *amply* then any of *all* the Evangeliſts; for though S. *Matthew* and S. *Mark* do tell us that he was in *heavineſs*, or exceeding ſorrowful, when he came to the garden: yet S. *Luke* expreſſeth the *matter* more fully and more lively then both of them: for he ſaith, that he fell into a *ſweating agony*, that is, a *perplexed fear* of one that is entring into a *greivous* conflict, as both *Ariſtotle* and Saint *Baſil* teſtifie. And ſuch a perplexed fear is a moſt *acceptable Sacrifice* in the ſight of God, as the Prophet ſaith, *The Sacrifice of God is a troubled ſpirit, a broken and a contrite heart O God ſhalt thou not deſpiſe*; and ſuch a *broken heart* was the heart of this *Prieſt* at this time, for here is both Ἀγωνία and Ἀγώνια, a combate and a Sacrifice, a *troubled Spirit* and a freſh *bleeding Sacrifice*. Matth. 26. 38. Mar. 14. 35. *Ariſtotl: ſect: 11. probl. 30. et Baſil. in c. 17. Iſaiæ.* Pſ. 51. 17.

1. He offered up his *ſoul* while he was in the Garden in a *fervent Prayer* to God, and that *Prayer*, ſaith Pope *Leo*, was *in omnibus perfecta*, in all things *perfect*, and for all men. And it conſiſted like a faithfull Prayer *plus gemitibus quam ſermonibus*, rather in ſighs then in words; for it was ſaith Saint *Auguſtine*, very *ſhort*, but very *pithy*, few words but full of fervency, and therein his intention was *earneſt*, for he went a ſtones caſt from his Diſciples; his *love* was *great*, for he often ingeminated, *Father, Father*; his *faith* was *ſtedfaſt*, for he ſaid *my father*; his *affection* was vehement, for he cryed, *O my father*; his *humility* was *unfaigned*, for he *kneeled* down, and with great *reverence* he fell groveling upon his face, as Saint *Matth.* witneſſeth; his *conſtancie* was *apparent*, for he prayed *three times*; his *obedience* was *unreprovable*, for he ſaid, *Not my will* but *thy will be fulfilled*; and his *fervency* was *admirable*, for every word *drew drops of blood*: and therefore this *prayer* was directed as an *incenſe* in the ſight of his father, and the lifting up of his hands as an *evening ſacrifice*. And as the Apoſtle ſaith, he was heard in that which he feared; and he Pſ. 14. 2.

1. He offered up his ſoul in prayer. *Leo Serm. 7. de paſſ.*

The quality of Chriſt his prayer. *Brevis oratio penetrat cœlum.*

had all that he deſired; for whereas S. *Bernard* demandeth, *Quid oras domine, quid ſudas*, and *quid fitis?* for what doſt thou *pray O Lord*, and why doſt thou *ſweat?* Saint *Hilary* anſwereth, *Pro nobis oratio, pro nobis ſudor eſt*, his prayer and his ſweat, and his thirſt and *all*, was for us, and he obtained *all* for *us*. And then,

Hilarius l. 10. de Trinit.

Eſay 53. 10.

2. He offered up his body to be broken, and his bloud to be ſhed for our ſins.

2. As he *thus* offered up his *ſoul* in a *fervent* prayer for us; ſo, when it pleaſed the Lord *to bruiſe him*, as the Prophet ſaith, he offered up his *bloud* in a *ſweating* fervour, and his *body to be broken* for our ſins; and as the Angel *whoſe name was ſecret*, kindled the *fire* upon the Altar, and at length the flame *increaſing*, himſelf alſo *aſcended* in the ſame: ſo here in this *agony* of Chriſt, our Saviour kindled *the fire* of his love, and then as a *faithfull high Prieſt* he offered up himſelf, as a *ſweet ſmelling ſacrifice* unto God. And ſeeing *bloud* muſt make an *attonement* for the ſoul, and as the Apoſtle ſaith, *without ſhedding of bloud there is no remiſſion*; therefore this our *Prieſt* ſhed his *own bloud*, to procure the forgiveneſs of *our ſins*: the bloud of his *head* when he was crowned with *thornes*, the bloud of his *heart* when he was pierced with a *ſpeare*, the bloud of *all parts* when he was *whipped*, and the bloud of his *whole body* when he ſweat the *drops of bloud*, not a watry dew, but *nimbus ſanguinis*, a bloudy ſhowre, when as *totus ſudore defluit*, it paſſed through and through his garment and *trickled down to the ground*, as Saint *Luke* teſtifieth; that there might be, as the Pſalm. ſaith, *plenteous redemption*. And as *Eleazar* the *high Prieſt* was to take the *bloud* of the *heyfer* with his finger, and *ſprinkle* of her bloud *directly* before the Tabernacle of the Congregation *ſeven times*; ſo Chriſt our *Prieſt* ſhed his bloud *ſeven times* to purge away our ſins.

Levit. 17. 11. Heb. 9. 22.

Pſ. 130. 7.

Num. 19. 4. Levit. 8. 11.

That Chriſt ſhed his bloud ſeven times to cleanſe us of our ſins.

1. In his *Circumciſion*, 2. In the *Garden*, 3. When he was crowned with *thornes*, 4. When he was *whipped*, 5. When his hands were *nailed*, 6 When his feet were faſtned to the *Croſs*, 7. When his ſide was *pierced* with a *ſpeare*. And then as the *ſin* of man was *maledictio terræ*, the curſe of the earth; ſo this *bloud* of Chriſt is *medicina terræ*, the medicine

dicine of the world. And therefore the Apoſtle ſaith, that the *bloud of Chriſt ſpeaketh better things then the bloud of Abel*; for by the ſhedding of *Abels bloud*, Gods *wrath* was *kindled*, but by the ſhedding of *Chriſts bloud*, Gods wrath was *appeaſed*; the *bloud of Abel* gave life onely to *himſelf*, but the *bloud of Chriſt* gives life to *all beleivers*; the bloud of *Abel* cryed for *vengeance* againſt his brother, but the bloud of *Chriſt* cryeth for mercy unto his enemies, and the bloud of *Abel* cryed a while, and then *ceaſed*, and then it was no more *availeable*, but the bloud of *Chriſt* ſtill cryeth and *never ceaſeth*, and is available for us *for ever*. Heb. 12. 24.

And ſo you ſee how Saint *Luke* proveth Chriſt to be the *Prieſt*, which is to be *the Prieſt for ever*, *after the order of Melchiſedeck*, and therefore he is here underſtood by the *calf*, that was the *chiefeſt ſacrifice* of the Priests.

3. By him that had the *face of a man*, the fathers do underſtand Saint *Mark*, becauſe his *principal aime* was to ſhew that Chriſt was a *true* and *perfect man*, the ſon of a *poor Carpenter*, and in all things like unto us, *ſin onely excepted*. And this truth was ſo *manifeſt* that his very enemies confeſt it, and would have *ſtoned* him becauſe that he being *a man* made himſelf *a God*: for their eyes ſaw that he had *fleſh and bloud* like other men, and that he did *hunger* and *thirſt* and was *weary*, and touched with all the *blameleſſe paſſions* and *affections* of other men, and therefore Saint *Mark* is very *ſhort* in his Goſpel, not above ſixteen Chapters in all; becauſe he needed not to uſe many Arguments, when as all that ſaw him did *readily* confeſs it. 3. St. *Mark* is underſtood by him that had the face of a man, Mark. 6. 3. John 10. 33.

4. By the *flying Eagle* all the old Interpreters do underſtand Saint *John*, becauſe that when *Ebion* and *Cerinthus*, two Jewiſh Proſelites, denied the *Deity* of Chriſt, he *purpoſely* wrote his Goſpel for that *main end*, to confute that *damnable* errour, as *Euſebius* and others teſtifie; and therefore in the very *Frontiſpiece* of his work, he mounteth up like an *Eagle*, and ſaith, *in the beginning was the word, and the word was with God, and the word was God*: and ſo throughout his *whole* Goſpel you may eaſily perceive his *chiefeſt aime* is to prove 4. Saint *John* underſtood by the flying Eagle. John 1. 1.

that the ſon of *Mary* is the ſon of the *eternal God*, coeternal and coequal with his father, and eſpecially becauſe he *proveth* him,

1. To be the *Creator* of all things, *c.* 1.

2. To be Καρδιογνώστης, the knower and ſearcher of the ſecrets of our hearts, *c.* 2. 25.

3. To be the worker of ſuch *miracles*, as the raiſing up of *Lazarus*, and the like, which none could do but *God*.

And it was *requiſite* that the *mediator* betwixt God and man, ſhould be *God and man*; *Man*, becauſe man had ſinned, and therefore *meet* that man ſhould make ſatisfaction, and not *Ziba* make the fault, and *Mephiboſheth* bear the puniſhment, which ſhould be very unjuſt; and *God*, becauſe our nature *ſhould*, but *could* not bear the *burthen*, which was the *weight* of Gods wrath for our ſins. But God, as God, *could*, but *ought* not; and therefore, ſeeing the one *ought* but *could* not, and the other *could* but *ought* not, *God* and *man* muſt be joyned together in *one perſon*, that man *might* do what he *ought* to do, and *ſuffer* what he *ought* to *ſuffer*; and ſo goe *thorough* the work of our redemption.

And therefore, as Saint *Mark* had proved Chriſt to be a *man*: ſo Saint *John* proveth him to be the *true* and *eternal* God. And ſo you ſee that by theſe *four Beaſts* we are *primarily* to underſtand the *four Evangeliſts*.

Secondly, all the good Magiſtrates and Miniſters are underſtood to be like theſe four beaſts.

Secondly, As the *four Evangeliſts* are in the *firſt place* to be underſtood by theſe *four Beaſts*, for the reaſons before ſhewed; ſo likewiſe all *Magiſtrates* and all *Miniſters* ought to be like theſe four Beaſt. As,

1. Like the Lion.
Joſ. 1. 7.

1. Like the *Lion* for courage, without fear, *Confidens ut leo abſque terrore*; for ſo the Lord commanded *Joſhua* to be ſtrong and of a good courage, ſaying, *Only be thou ſtrong and of a moſt valiant courage*: and ſo *Jethro* tells *Moſes*, That his Judges ſhould be *men of courage* and undaunted, *Quia timiditas Judicis eſt calamitas innocentis*. So when the *Jews* told *Pilat*, if thou letteſt this man go, *Thou art none of Cæſar's friend*, he was *afraid*; and through that *fear* he condemned the *Son of God*. And ſo doth *fear* cauſe many o-

thers

thers to wrong the *Innocents*. And therefore to you that are the *Judges*, to ſettle the *diſturbed* Eſtates of this Kingdom, I ſay, that it cannot be, but that *many*, and *many great men* will frett and chaſe, and be *diſcontented* at your doings, though you do never ſo *juſtly*: but it is your *duty* to do that which is *juſt*; and in doubtful caſes, when evidences on both ſides are in *equilibrio*, to encline to that which tendeth to the *ſervice* of God's *Church*, and the *honour* of the King's Majeſty: and you ought *always* to remember what the *Wiſeman* ſaith, *Love righteouſneſs yee that be Judges of the Earth; for righteouſneſs exalteth a Nation.* And this *righteouſneſs* you cannot *preſerve*, unleſs you be *like Lions*, without *fear*, either of *threatnings* or of *dangers*. Sap. 1. 1. Proverb.

And as the *Magiſtrates*, ſo the *Miniſters* and Preachers of God's word ſhould be like *Lions*, to do their *duties* without *fear*; for ſo the Lord ſaith unto *Ezechiel*, I ſend thee *to a rebellious Nation*, but thou ſon of man, *be not afraid of them*, neither be *afraid* of their words, nor *diſmayed* at their looks, *Quia timiditas Predicantis eſt calamitas Audientis*, Becauſe the *fear* of the *Preacher* is the *calamity* of the *Hearer*, when the *fear* of *reproving* mens ſins *hardeneth* them in their ſins, and *encourageth* them to ſin more and more. And therefore I ſay, that we ſhould remember what the Lord commandeth us, *Cry aloud, and ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.* And if the *great* men of the world *threaten* us to rob us of our *lands*, or deprive us of our *liberties*, let us look what the Lord ſaith, *I, even I, am he that comforteth you; and who art thou, that thou ſhouldeſt be afraid of a man that ſhall dye, and of the ſon of man which ſhall be made as graſs, and forgetteſt the Lord thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth, and haſt feared continually every day, becauſe of the fury of the oppreſſor, as if he were ready to deſtroy?* Eſay 57. 1. Eſay 51. 12, 13.

And it is *well* that he ſaith, *I, even I am he that comforteth you*, ſeeing it is with us as it was with *Ezechiel*, that *Bryars and thorns are with us, and we dwell among ſcorpions, a rebelli-* Ezech. 2. 3, 4.

ous

own Nation, that are *impudent* and *ſtiff-hearted*; for I muſt *humbly* crave leave to tell you a ſtory of *truth*, and no *fiction*. When I came firſt to lie in the Biſhops houſe in *Kilkeny*, I dreamed, that the Biſhops Court was full of *people*, Citizens, Souldiers, and Gentlemen, with Drumms, Swords and Muſkets, and being *affrighted* with the ſight of them, before they had entred the houſe, or done any hurt, *I preſently awaked*, and looking out at the window for them, I ſaw none: then for many dayes I often muſed, what this meant, at laſt I found that the *Citizens* of *Kilkeny* on the one ſide, the *Souldiers* on the other ſide, and the *Knights* and *Gentlemen* round about, came *about me* like Bees, to rob God of his *honour*, and the Church of her *right*, by dividing her *Revenues* amongſt themſelves, as the *Souldiers* did the *Garments* of *Chriſt*. And I neither *fear* nor *care* what any man thinks of what I ſay, my *duty* telling me what I ſhould ſay.

But though they *threaten* to be my *ruine*, and to cauſe me to *ſpend* what I intended to the *repair* of the *flat-fallen* Church, to preſerve the Revenues of the Biſhoprick, yet ſeeing the Lord ſaith, *I, even I am he that comforteth thee*, and that have delivered thee from ſo *many dangers*, and ſo *many times* from the hands of moſt *mercyleſs* Rebels, and bids me not to *fear*, I muſt not be *diſmayed*; but as *Elias* told *Ahab*, and *S. Baptiſt* told *Herod* of their faults without *fear*: ſo *I*, and all *others*, that are *God's Miniſters*, ought to be *bold* as *Lions*, to reprove the ſins of the people, and eſpecially thoſe ſins, that are moſt *frequently* committed, and are moſt prejudicial to the ſervice of God, and moſt pernicious to their ſouls; leaſt as *Lucian* ſaith, Καπνὸν φεύγοντες εἰς τὸ πῦρ πεσόμεθα, by eſcaping the *ſmoak* of mans *anger* we ſhall *fall* into the *fire* of God's fury, when we fear *men* more then *God*. And therefore, my *dear brethren*, I had rather you ſhould *blame* me for my *boldneſs*, then that God ſhould *puniſh* me for my *fearfulneſs*; and I know, that as the *Drunkard* cannot endure to be told of his *drunkeneſs*, or the *proud man* of his *pride*, or the *Rebel* of his *rebellion*: ſo no more can theſe *ſacrilegious perſons* abide to hear of their *ſacrilege*. And muſt we therefore

fore hold our peace, for *fear* of their sayings, jeeres, or threats? By no means.

2. As we should be bold as *Lions* without *fear*; so we should be *diligent* and *painful* in our places, like the *Oxen*, without lazines, to pray *continually*, and to preach *constantly*, and as the Apostle saith, *in season and out of season*; that is, not so *frequently*, as our late *Fanatiques* would have us, to preach Sermons full of *words* without *substance*: but as St. *Augustine* expounds it, *Volentibus & nolentibus*, For to the *willing* hearers it *comes in season*, and to the *unwilling* it comes *out of season*, whensoever it cometh.

2. That the Magistrates and Minist. should be like the Ox, painful and diligent to doe their duties.

And when we do *this*, then, as the mouth of the *Ox* that treadeth out the *corn* should not be *muzzled*, so ought not we to be *molested*, nor detained and held with *vexatious suits*, to hinder us, to discharge our *necessary duties*: lest the *punishment* of our *neglect* should fall upon the *heads* of them that *cause* it. For we are sure, that our God is so *just*, that he will not *punish* any one for *not doing* that, which he is *not suffered to doe*; as, for *not going* into his Church, when the wayes are *so stopt*, that he cannot *possibly* pass it,

3. The Magistrates should be like men, sober and rational, and not voluptuous, like Beasts.

3. We should be, not like the *horse* and *mule*, that have no understanding, and *whose mouths* must be holden with *bitt* and *bridle*, lest they fall upon thee; but we should be endued with *reason*, like unto *rational men*, that, as *Cicero* saith, *Agere quicquam nunquam debent, cujus non possunt rationem probabilem reddere*, ought never to do *any thing*, whereof they could not yield a *very probable* reason. And God knows, how *many things* we do, for which we can yield *no reason* at all. For what *reason* had we to wax *weary* of our *peace* and of our *happines*, and to rebel against a most *gracious King* to destroy our selves? And what *reason* have we to expect God's *blessing*, and yet to continue *sacrilegious* to rob God of his dues? Or is there *any reason*, that any *Common-wealth* should keep Souldiers to protect them, and not *regard them*, nor countenance them, nor pay them their wages? Surely they are very *necessary* to preserve our *peace*, and they ought not to be slighted; and *John Baptist* saith, *They should be*

content

content with their wages: but they ſhould therefore have their *wages*: and how ſhould they have their *wages* if the *Superiour* officers defraud the *inferiour* Souldiers, or the *cloſe-handed* people detain their *taxes*? I know not where the fault is, if there be any; but I know his *Majeſty* and his *Immediate Governours*, would have all things done with *uprightneſs*, and according to the Dictate of *right reaſon*.

But to leave *theſe* and the like *unreaſonable men*, that do theſe and the like things without reaſon.

4. They ſhould be endued with the properties of the Eagle.

4. We ſhould all be like the *flying Eagle*, and the chiefeſt properties of the *Eagle* are,

1. A *ſharp ſight*.
2. A *lofty flight*.

Job. 39. 32.

And both theſe are expreſſed in the Book of the *Righteous*, where the Lord demandeth of *Job*, *Doth the Eagle mount up at thy command, and make her neſt on high? She dwelleth and abideth on the Rock, upon the crag of the Rock and the ſtrong place*, there is her *lofty flight*; then he proceedeth, and ſaith, *From thence ſhe ſeeketh the prey, and her eyes behold afar off*, there is her *ſharp ſight*: and of this *ſharpneſs of ſight*, Saint *Auguſtine* ſaith, that, being aloft in the clouds, ſhe can diſcern, *Sub frutice leporem, & ſub fluctibus piſcem*, Under the ſhrubs an *hare*, and under the waves a *fiſh*.

1 The ſharp ſight of the Eagle.

How ſharp our ſight ſhould be in ſpiritual things.

Exod. 3. 2.
Dan. 3. 25.
2 *Reg.* 6. 17.
Rom. 8. 18.

Even ſo ſhould we that profeſs *Religion*, eſpecially we that are the *Miniſters* of God, ſhould have *Eagles eyes*, to ſee the *Majeſty* of God in a *bramble-buſh*, like *Moſes*; to diſcern the *preſence* of *Chriſt* with us in the *fiery furnace*, like *Abednego*; to behold an *Army* of Angels ready to *defend* us in our *ſtraighteſt ſiege*, like *Elizeus*; and to conſider the *aſſiſtance* of God to *help* us when we are *moleſted* and *compaſſed* with the *greateſt heaps of afflictions*, like the holy Apoſtle St. *Paul*.

The worldly mans quick ſight.

But this the children of this *Generation* cannot doe; for though the underſtanding of the *worldly* man, which *Nazianzen* calleth, τὸ ἡγεμονικὸν λαμπάδα, *the eyes and lamp of reaſon*, be *piercing*, *ſharp*, and cunning enough to make a *large*

ſhekel

shekel and a *small Epha*; and very *well able* to discern the *alterations of the skyes*, as our *Saviour* witnesseth; yea, and to enter, like *Aristotle*, into the *secrets* of nature, and the *deepnes* of *Satan*, to finde out the *plots* and *practices* of his *craftyest* instruments: yet being but a meer *natural man*, he cannot perceive *the things* that be of God, as the Apostle sheweth, neither can his understanding reach *any further* then τὸ ἐνεργὲς, *such things*, as may be manifested by *demonstration*, as St. *Clement* saith. For, *Amos* 8. 5. *Luke* 12. 56. 1 *Cor.* 2. 14.

If you talk of *Christ's conception* in the wombe of a *pure Virgin*, without the *help* of a man, then the *Heathen*, like *Sarah*, laugheth at it; and the *wise Philosopher*, as being in *darknes*, stumbleth at it, and cannot *conceive* how this thing can be. If you talk of *Christ's death*, and say, that our *God* should *dye*, and by his *death* procure to us *eternal life*, then the *Jews* will *storm* at our folly, and the *Grecians* count it a *meer madnes*, and a *great reproach* to our *Religion*. And if you talk of his *glory* and *power*, that being *dead* and *buryed*, he should *raise himself* again, and now *reign* as a King of Kings in Heaven, then the children of *infidelity* deem it ὅσον λῆρον, *a feigned thing*. And the *reason* thereof is rendred by St. *Augustine*, that as the eye of man, if it be either *blinde* or *purblinde*, cannot thereby discern the *cleerest* object; even so saith he, *animus pollutus, aut mens turbata*, a soul defiled with *sin*, or a minde disturbed with *worldly cares*, can neither *see God*, that is present with him, nor *understand the things of God*, that belong unto him. His dimnes and blindenes in spiritual things. The reason of the worldly mans blindenes.

Yet the *spiritual* man, that hath the *Eagles eyes*, which *Philo* calleth *fidem oculatam*, faith enlightened by Gods *spirit*, can discern all the *deep things* of God, even the most *excellent mystery* of godlines, which is, as the Apostle saith, *God manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, and received up into glory*. For in the *unspeakable birth of Christ* the Eagles eye doth behold a *divine miracle*, in his *accursed death* it seeth a *glorious victory*, and in his *return* from *death* it conceiveth an *assured hope* of everlasting life. The spiritual mans quick sight. 1 *Tim.* 3. 16.

2. The lofty flight of the Eagle.

2. The *next Property* of the *Eagle* is her *lofty flight*, for the Poets *feign*, that the *Eagle* fled up to Heaven, and laid there her eggs in *Jupiter's* lap; and the Prophet *Eſay* alludeth to her *lofty* flight, when he ſaith, that thoſe *which wait upon God ſhall renew their ſtrength, and ſhall lift up their wings as the Eagles*; but *Jeremiah* goeth on further and ſaith, that *the Eagles do build their neſts on high*: and yet *Ezechiel* goeth beyond them both, for he ſaith, that *the great Eagle with great wings, long-winged, full of feathers, which had diverſe colours, came unto Lebanon, and took the higheſt branch of the Cedar*, where you ſee, ſhe takes firſt the *higheſt tree*, and then the *higheſt branch* of that tree. I know it was a *Viſion* that ſhewed the *ſtate* of *Jeruſalem*; but yet you may ſee thereby the *lofty flight* of the Eagle. So St. *John* flew as *high* as Heaven to begin his Goſpel; and ſo we, *conſidere debemus in cœlis*, ought to have our mindes ſet, not on the fooleries and vanities of this world, but on *heavenly things* and *heavenly places*, that, being mounted up, *ſuper altitudines terræ*, above all the high places of the earth, as the Prophet ſpeaketh, we may behold *all the things* of this world to be *tanquam muſcas*, but as gnats and flyes; or like the *ſpiders* web, that though it be never ſo *curiouſly* woven, yet will it make no *garment* for us; and ſo all the *titles* of honour to be, but *folia venti*, the windy blaſts of a *fleſhly* pair of bellows, too weak an air to carry up a *noble Eagle*; all the pleaſures of this world to be, but *lilia agri*, like the lilies of the field, that are more *delectable* in ſhew then *durable* for continuance, and all the *allectives* under heaven to be but *vanity of vanities*, and altogether vanities. For *thus* by a *contemplation* and continual conſideration of *heavenly* things, it would appear unto us, *quam abjecta ſunt, quæ jam alta videntur*, how baſe are *all the things* of this world, in our judgements *rightly* informed, which now ſeem ſo *precious* in our imaginations, being corrupted.

Eſay. 40. *ult.*

Jerem. 49. 16.

Ezech. 17. 3.

Epheſ. 2. 6.

Eſay 58. 14.

How to deem of all worldly things.

What the ſpiritual men that are like the noble Eagle ſhould doe.

And therefore if we would be like the *noble Eagles*, mounting up to Heaven; then, as *Moſes* builded his tent *without* the hoſte, and *far* from the hoſte: ſo ſhould we build our habitation *out* of this world, and far *above* the world; and as *Elias* when he

he journeyed towards Heaven in his fiery Chariot, and was *flying* up in a whirlwinde, beſtript himſelf of his *mantle*, and threw it *down* to the earth, leſt the *weight* of it ſhould preſſe him *downward*, and ſo hinder his *aſcent* to Heaven: even ſo, if we deſire to *aſcend* to Heaven, we muſt beſtrip our ſelves of all *worldly* impediments, that are as *heavy* as a *talent* of *lead*, and do not onely hinder us from *aſcending* upwards, but do preſs many men *down* to the bottomleſs pit. And as the Prophet *David*, in all diſtreſſes, comforted himſelf with that *pious meditation*, ſaying, *Whom have I in heaven but thee, and what is there on earth that I deſire in compariſon of thee?* ſo do all thoſe, that make their *unum neceſſarium*, their chiefeſt purpoſe and deſign to go to *Chriſt* to have an *everlaſting* houſe and lands, *ſatisfie* themſelves with the *hope* of obtaining their deſire.

And this is the reaſon, that ſeeing God hath *given* them *all that they have*, they weigh not a *ſtraw* if they be driven to *ſpend* all that they have, for the *benefit* and good of the *Church* of *Chriſt*, and to promote the *ſervice* of God. And if the wiſe men of the *world* laugh at our *folly*, and ſay, we ſhall *ſpend* ten times more then we ſhall ever *get*. We may anſwer, that for our *loſſes* and *expences* they are but as *feathers*, and that ſhall never *trouble* us; but our *hope* is, that we ſhall attain unto our *deſire*, which is, to *mount* up with the reſt of God's *Eagles* unto the Kingdom of Heaven, and that will *countervail* all our loſſes. And ſo much for the *peculiar* and proper *Deſcription* of theſe *Beaſts*.

THE SECOND SERMON.

REVEL. 4. 8.

And the four Beasts had each of them six wings about him, &c.

2. FOR their *general* and common description, it is said, *they had each one of them six wings about him, and they were all full of eyes.* Touching which you must observe. 2. Their general and common description.

1. Some things about their *wings.*

2. Some things about their *eyes.* And,

1. About their *wings.* These two things are to be noted; 1. Of their wings.

1. What *are* these six wings.
2. To what *end* they had these *wings*, or what *use* they made of them.

1. What they are.

1. *Rupertus* and others ſay, theſe ſix wings are the ſix works of *mercy*, *viſito*, *pото*, *cibo*, *redimo*, *tego*, *colligo fratres*, that is, as our Saviour ſets them down, to give meat unto the *Matth.* 25. 35. *hungry*, drink unto the *thirſty*, lodging to the *ſtranger*, cloathe to the *naked*, and to viſit the *ſick*, and thoſe that are *in priſon*: others underſtand hereby the ſix *ſpiritual* works of piety and mercy, which are to correct the *offendor*, to inſtruct and conſell the *ignorant*, to comfort the *afflicted*, to bear *patiently* all injuries, to forgive all *treſpaſſes*, and to pray for our *enemies* and *perſecutors*: but *Balæus* and *Lambert* ſay, that theſe ſix wings are *faith*, *hope*, *charity*, *juſtice*, *mercy* and *truth*; and I think they come *neareſt* unto the truth, for by *thoſe ſix* we ſhall be able to *ſhun* and flie away from all the *miſcheifs* of the world; and *theſe ſix wings* are able to *mount* us up unto our father in Heaven. And they that have not *theſe ſix wings* are rightly ſaid to be like the *Oſtrich*, which often *ſpreads* her wings but ſeldome *flieth*.

But they that have *theſe ſix wings* are moſt happy, and need not fear the *greateſt dangers*, nor the malice of their greateſt enemies. For,

1. Faith is *radix omnium virtutum*, the root of all virtues; and you know what *mightie* things Saint *Paul* ſetteth down, to have been done through *faith*.

2. *Spes alit afflictos*, hope preſerveth the *afflicted*, and maketh not *aſhamed*, ſaith the Apoſtle.

3. *Charity* covereth a *multitude* of ſins; and of all the three *divine* graces, μείζων δὲ τούτων ἡ ἀγάπη, the greateſt of them all is *charity*.

4. Juſtice is ſuch a *cardinal* virtue that *Theognis* a Heathen ſaith, ἐν δὲ δικαιοσύνη συλλήβδην πᾶς ἀρετὴ ἔστι, juſtice comprehends *all virtues*.

5. Our Saviour ſaith, *bleſſed are the mercifull*, for that they are ſure to obtain mercy. And,

6. Truth as *Zorob.* proveth, is ſo *great*, that it will prevaile againſt *all oppoſitions*, for though that by the *tricks* and delayes of ſutle heads, it may be clouded for a time, yet at *laſt* it will bud forth and appear.

But

But I *fear* the Lord hath a *controverſie* with the Inhabitants of this Land, becauſe as the Prophet ſaith, there is *no truth*, nor *mercy*, I may add, nor *juſtice*, nor *knowledge* of God in the Land; or if theſe be, then I am ſure you will not *build up Zion* with bloud, and *Jeruſalem* with iniquity, becauſe the Lord loves neither *Houſe* nor *Lands* that are *unjuſtly* obtained. I cannot ſtand to *examine* it, or to handle the *particulars* that might be ſaid concerning *theſe ſix points*; for that might require *ſix houres* to do it at leaſt: but I will proceed and ſay,

2. If you would know to what *end* they had theſe wings, or what *uſe* they made of them, the Prophet *Eſay* tells you in the practice of the *Seraphims*, that it was for theſe *three ſpecial ends*: That is, 2. What uſe they made of their wings.

1. To cover their *faces*.
2. To cover their *feet*.
3. To *flie* about.

For he ſaith, that *with two of their wings they cover'd their faces, and with two they covered their feet, and with two they did flie*. Eſay. 6. 2.

And this they did for theſe *three ends*: That is,

1. To check our *curioſity*.
2. To ſhew our *miſery*.
3. To teach us *induſtry*.

1. It is the *nature*, and the *fooliſh* diſpoſition of man to be alwayes prying and ſearching into every thing, the *ſecrets* of God, the *myſteries* of ſtate, and the *obſcurities* of nature. And yet the *Seraphims* that ſtand in the *preſence* of God are fain to cover their *faces*, not to hide their ſins which they had not, but becauſe they are not able to behold the *brightneſs* of Gods glorious *Majeſty*; and if the *Angels* hid their *faces* from the *brightneſs* of Gods Glory, how dares *ſinfull man* prie into it? becauſe, as the Apoſtle ſaith, *he dwels in the light*.

1 Tim. 6. 16. *light that no man can attain unto it*, and the Lord ſaith himſelf, that *no man could ſee his face and live*; for though we walk in the *cheerfull light* of the *Sun*, yet we are not able fully and directly to look upon the Sun when he ſhineth in his *full ſtrength* and *brightneſs*, but it will *dazle* our eyes, and make them to ſee a thouſand colours. And as a pure *chryſtal glaſs* cannot indure the *ſtrong working* of the fire, but it will *break* all to pieces, even ſo the weakneſs of mans mortal nature, though it *liveth* by the enjoying of Gods *preſence*, yet it cannot bear, nor comprehend the glory and brightneſs of Gods Majeſty; but that, in looking upon ſo *cleer* an object, the *eyes* of his underſtanding ſhall be *dazled*, and he ſhall fall and be *ſwallowed up* into a thouſand errours. For ſeeing, as the Apoſtle ſpeaketh, our knowledge of God in this life is but *in part*, like the beholding of a man *ſuddenly* paſſing by us, when we can look upon *nothing* but onely his back parts, it is impoſſible for *any* man in this *mortality* to know perfectly and exactly the *being* and *mayes* of the moſt higheſt.

1 Cor. 13. 12.

And therefore this checketh the curioſity, and reproveth the *boldneſs* of thoſe men that like *Phaeton* will flie and *mount* up *too high* to ſearch into the Heavenly *myſteries*: for as the *wiſe* man ſaith, *who can number the ſand of the ſea, the drops of rain, and the dayes of time? who can meaſure the height of Heaven, the breadth of the Earth, and the depth of the Sea? Who can find out the wiſdome of God which hath been before all things?* For if we conſider either the *nature* and *eſſence* of God, or if we look into the *counſels* and works of God, we ſhall *eaſily* perceive that they are all *incomprehenſible*. *Et ſi quid facit Deus naturæ noſtræ aſſuetæ repugnans, nihil tamen facit rationi repugnans*, And if God doth any thing that ſeemeth *repugnant* to our *accuſtomed* nature; yet we may be *ſure* he doth *nothing* that is repugnant to *reaſon*. And though *all* that God doth be *exceeding good*, yet we cannot always perceive *many* of them to be good; and yet this makes them not to be *unjuſt*, becauſe we underſtand them not to be juſt: for as St. *Gregory* ſaith, *Qui in factis Dei rationem non videt*, He that ſeeth

Ecclus. 1. 2.

Damæus. Iſag.

Gregor. in Job. c. 9.

ſeeth not the *reaſon* of Gods doings, let him conſider his own *infirmity* and *blindneſs*, *& rationem videat cur non videt*, and he ſhall *ſoon* ſee the reaſon, why he ſeeth it not: and if we ſeek to know more then we are able to *underſtand*, we ſhall underſtand leſs then we do: And therefore *Solomon* gives good counſell to theſe *Gnoſticks*, ſaying, *be not thou juſt overmuch, neither make thy ſelf over-wiſe.* For the myſtery of the Lords commanding *Adam*, *that he ſhould not eat of the tree of knowledge*, was very great, becauſe the knowledge that he ſhould get thereby, would not onely cauſe his *preſent fall*, but alſo make both *him* and all his *ſons* for evermore to fall. *Eccleſ.* 7. 18

That we ought not to be too curious to ſearch into divine myſteries.

And therefore the *ſubtle Serpent* that aymed at the *readieſt* way to deſtroy them, promiſed unto *Eva* (and he kept his promiſe) that if they would eat of the *tree of knowledge*, their eyes *ſhould be opened* and they ſhould be as *Gods*, knowing *good and evil*, and ſo it was; for the text ſaith, that *their eyes were opened*, and they had the knowledge both *of good and evil*, the good that they had *loſt*, and the evil that they had *fallen into*; for they knew *that they were naked.* *Gen.* 3. 5. *V.* 7.

And ſo *this knowledge* did but direct them away to *run away* from God, and teach them the *art* to ſowe fig-leaves *together*, to cover their *ſhame*, and to hide their wickedneſs and themſelves from the *ſight* of God, which they could never do: And therefore happy *Adam* hadſt thou been if thou never hadſt had this knowledge, for this knowledge made thee to *fall*; and ſo the Prophet *Eſay* ſaith of *Babylon*, *thy wiſdom and thy knowledge have cauſed thee to rebel, or to turn away*; and ſo *Ovid* ſaith of himſelf. *Eſay* 47. 10.

Ingenio perii qui miſer ipſe meo.

My wit and my knowledge hath *undone* me. And I fear that *many* other men will cry out, that their too greedy a deſire *inconceſſa ſcientia*, of unlawful knowledge, and *prying* too far into *hidden myſteries* hath hurried them into moſt *deſperate* concluſions; for though it be very true, that no *other creature* upon earth hath *reaſon* and *underſtanding* but onely man: yet

it is as true, that no other creature goeth *so far* from reason as *man alone*. And therefore I do not say, happy are the beasts that *want reason*; but I say unhappy is that man, *qui cum ratione insanit*, that runneth *mad* with the *reason* that God hath given him, and by aspiring to get unlawful knowledge, doth fall into *unavoidable* mischief.

And therefore the Devil could *wish* that all his servants were as knowing as *Berengarius*, and as subtle as *Duns Scotus*; because he hath more excellent *execrable* service from one of them, then he can have from a thousand others: for it is a true saying, *That inferiour conceits have inferiour sins, & non nisi ex magnis ingeniis magni errores*, and the great errors never came but from *great wits*, such as *Arius*, *Pelagius*, and the rest of the great *Hereticks* had. And as it was the *Giants* and *Lucifer* that highly rebelled and warred against God, and as it was the *Princes* and the *Kings* of the earth, that *stood up and took counsel against the Lord and against his Anointed*; So it is the great Lords that were the *great rebels*, and the mean men that were *infirmiores in exercitu*, are but as the *tayle* of the *Dragon* which the great men drew after them. And so it is the *curious* wits, the *pryers* and *searchers* after *unsearchable* knowledge and secret mysteries, that *hatch* the cockatrice eggs, and produce the most *desperate errours*.

And therefore, seeing the *ambitious* desires of attaining *more* knowledge then beseemeth us, and the knowledge of those *secret* things, that as *Moses* saith belong unto the Lord our God, are the Devil's *splendida peccata*, his glistering sins, *& generosa scelera*, his noble projects, his jewels, and most honourable stratagems which have caused many men not onely to fall away, but also to *run away* from God, we ought to take the counsel of Saint *Augustin*, *Magis metuere cum in intellectu habitat diabolus quam cum in affectionibus*, to fear more when the Devil dwelleth in the *understanding* then when he corrupteth our *affections*, when as a *Pestilent Heretique*, or a *Seminary Priest*, or a *Fanatique Non-conformist*, doth more mischief then either a *dissolute drunkard*, or a covetous merchant. And when we can not comprehend the *Majesty* of God

Deut. 29, 29.

The Seminary Priests and *Presbyterians*, the most dangerous people in the Church of God.

God, we should say with our selves, it is no marvel; because he dwels in the Light, *that none can attain unto it*: so when we can not understand his ways, nor dive into the depth of his counsels, and his decrees of *election* and *reprobation* and the like, we should say with the Prophet *David*, *thy way is in the sea, thy pathes in the great waters, and thy footsteps are not known.* And so when we can not see the reason of his judgments, why this man *prospereth*, and that man is punished, and as *Homer* saith

Ps. 77. 19.

Τὸ δὲ ἕτερον μὲν ἔδωκε πατὴρ, ἕτερον δὲ ἀνένευσε.
Annuit hoc illi divum pater, abnuit illud.

Homer Iliad ν.

Why he *giveth* this thing, and *denyeth* that thing, why he *raiseth* this man, *throweth down* that man, we should cry out with the Apostle, *O the deepness of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out?*

And therefore, least (as they say) *Pliny* burnt himself in Mount *Ætna* by searching too far into the cause of its continual burning, and *Aristotle* drowned himself in the sea of *Oseria*, by diving *too deep* into the *causes* of its extraordinary flowing; So our eyes should be *dazled* with the brightness of Gods presence, and our selves swallowed up in his bottomless counsels, we should not presume to look *too fully* upon so glorious a Majesty, we should not dive *too far* into the depth of those bottomless mysteries: but, as these *heavenly beasts*, and the holy Cherubims did *cover their faces with two of their wings*, So should we; because we are *no ways* able to dive into the depth of them.

But as the Poet can say to every boy

Mitte arcana Dei calumque inquirere quid sit;

So you must know, that besides *arcana Dei*, there are also *mysteria imperii*, secrets of State, which we must not *search into* but with these beasts *cover our faces* with two of our wings

That the secrets of State ought not to be pried into by the vulgar people.

wings; for if there were *no government* both in the Church and Common-wealth, but *Anarchy*, and as the Poet saith

Totaque discors:
All things in confusion;

We were in a *worse condition* then the bruit beasts. For they are *governed* by the law of *strength*, when the *weakest* must yield and obey the *stronger*, as all the beasts unto the Lion, the fowles unto the Eagle, and the fishes unto the *Whale*: But God ordered that men, indued with *reason* should be guided and governed by Lawes, not onely those that he delivered himself, but also those that are made by the *wisest* of men, as *Moses*, *Solon*, *Lycurgus*, and the like, *Kings* and *Princes*; and their *under-Magistrates* to rule and to govern the people according to their Lawes: and this *government* is a matter of great weight and moment. And therefore the Prophet saith, that Christ his government is upon *his shoulders*, not in *his hand*, or at the *armes end*, but upon his shoulders, which are the *bearing members* of all heavy things: and government requires not onely *strength* and strong shoulders to *bear* it, but also *wisdome*, and a good head, to guide it; because it is *ars artium gubernare populum*, it is one of the hardest things in the World, and the chiefest of all arts, to *govern* the people, especially when *turba* begins to be *turbata multitudo*, that is, wayward and froward. And therefore the Prophet *David* compareth the government of the unruly people, to the appeasing of the *raging seas*, saying unto God, *Thou stillest the rage of the sea, and the noyse of his waves, and the madness of the people.*

Esay 9. 6.

Hovv hard a thing it is to govern the unruly people.

And this *madness* of the people requires *grave* Judges, and *wise* Lawyers, that can truly *interpret* the Lawes, and *judg* all differences *according to Law*, which otherwise would be made like a *nose of wax*, to be turned which way you will.

And least their *madness* should stop the current both of the Law and Religion too, and so destroy both the *learned* Lawyers that preserve our *right*, and without whom we were not able to *live* in the Common-wealth, and the *Preachers of the Gospel*

Goſpel that maintain *Religion*, without which we were *moſt miſerable* (as of late years they intended to do) The Kings and Princes that are the *governours* of the people, muſt maintain *ſoldiers* and *Captaines* to ſuppreſs their *madneſs*, and to preſerve *peace* and *religion* both in the Church and Commonwealth. And therefore the ſoldiers as I ſhewed not long ſince, are not to be *ſlighted*, but to be *cheriſhed* and ſatisfyed for their wages, that, as *John Baptiſt* ſaith, they may be contented therewith, and not forced through want to *oppreſs* the people.

And ſeeing *all theſe* things and *abundance* more of like ſort, that are *requiſite* for the *government* of the people, can not be done without a great deale of *counſel*, and *wiſedome*, and *pollicy*, and *ſtrength*, and *power*, and the like; it is not for the common *vulgars* to ſteale *fire* out of Heaven, to *ſearch out* the reaſons, and to *prie* into the cauſes and all the actions of their Superiours: but as the *maxime* of all wiſe men is, *curabit prælia* Conon, let the ſecrets of the Prince be to the Prince, and as the *Medes* ſaid to *Deiotes*, when they choſe him to be their King, do thou what *thou wilt* about the *government* of us, both in *war* and *peace*, and we will obey thy commands and follow our *husbandry*, our trades, and our occaſions; and as the *Jewes* likewiſe ſaid to *Joſhua*, *All that thou commandeſt us we will do, and whatſoever thou ſendeſt us we will go, and whoſoever he be that doth rebel againſt thy commandment in all that thou commandeſt him, he ſhall be put to death*: ſo ſhould we and all other people, *ſtudy to be quiet*, as the Apoſtle ſpeaketh, and to follow their *vocation*, and to learn *obedience*, which is better then *ſacrifice*, and never to be ſo curious and *cenſorious*, as to *prie* into the ſecrets, and to condemn the actions of their Governours, but rather with the *Cherubims*, and theſe *Beaſts* to cover their *faces with two of their wings*. *Joſh.* 1. 16.

And as they ought to do *this* about the ſecrets of *State*, ſo they ſhould do the *like* about the *Church* affairs, which they ſhould leave to *Aaron* and the *Prieſts* to diſpoſe of, and not with the men of *Beth-ſhemeſh* to prie into the *Arke* of

The Church affairs ought to be left to the diſpoſal of *Aaron* and the Prieſts.

1 Sam. 6. 19. *of the Lord*: lest they suffer as they did, when the Lord smote *fifty thousand, threescore and ten men* for their *curiosity* in prying into the *secrets* of the Church. For what have *Laymen* to do with the ordering of *holy things*, that the Lord God hath committed unto the *Priests*? *Ne Sutor ultra crepidam.* said *Apelles*

The Shoemaker must not touch the thigh
Unless his art doth reach so high,

And will they order things in the *Church* of God, that have so much *disorder* in their own house, and can not tell how to *mend* it: therefore they ought rather to *hide their faces with two of their wings*, then to prie into the Government of the Church.

For as I told you even now, that the *Government* of the Common-wealth was a matter of *great moment*, and to be borne upon the *shoulders*, which are the *best able* to bear it: so the *Arke* of God, wherein all the *Government* of the Church was included, was to be carried *upon the shoulders of the Levites*, 1 *Chron.* 15.15. To shew that this Government of the *Church* is no wayes of *less moment*, then the Government of the *civil State*.

1 Chron. 15. 15.

1 Chron. 13. 10.

Therefore when this *Arke* was put, not upon the shoulders of the *Priests*, according to the first institution, but to be carried upon a *new cart*, the Lord made *a breach* upon his people, and smote *Uzza* that he died; and so they may well fear the *anger* of the Lord will be *kindled* against those that take this *Arke* of God from the shoulders of the *Priests*, and put it, as it was of late, into the hands of *those* that had nothing to do with it.

Numbers 4. 15.

2. Why they covered their feet.

Secondly, As the *Cherubims* and these *Beasts* did cover their *faces* with two of their wings, to check our *curiosity*, because we are not *able*, and therefore ought not to *prie* into secret mysteries: so they covered *their feet with two of their wings*, to shew our *misery*, because we have *defiled* our selves and *fouled* our *feet* by our walking in the wicked wayes and the *dirty pathes* of sin and iniquity. And so we are no wayes

wayes able to ſtand and to *juſtifie* our ſelves in the ſight of God: for we are all become *abominable*, and there is none *that doth good, no not one*, But in all men there is *corruption*, in the beſt men there is *defection*, and in the Angels *unfaithfulneſs* hath been found.

What the beſt of all our actions are.

And therefore God hath ſhut up all *in unbelief*, that every mouth ſhould be *ſtopped*, and all the world *culpable* before God; for if you looke into *the beſt* of all our actions, and the *choiceſt* wayes that we walk in, you ſhall find that the *righteouſneſs* which we have by *nature*, is but *juſtitia Gentilium, ſplendida peccata*, as Saint *Auguſtine* calls them: or the *wiſedome* of the *fleſh*, not ſanctified by faith, as Saint *Paul* calls it. The *righteouſneſs* that we have by the *Law* is but *juſtitia Phariſæorum*, which as Saint *Chryſoſtome* ſaith, was *in oſtentatione non in rectitudine intentionis, in locutione non in opere, in corporis afflictione non in mandatorum obſervatione*, and ſo it was but *ſcoria obducta*, ſin guilded and *unprofitable*, becauſe never perfectly performed, no not by the *ſtricteſt* Phariſee. And the *righteouſneſs* which we have by *grace*, is but *juſticia viatorum*, inchoated and *imperfect*, and at the beſt but as *menſtruous cloaths* full of ſtaines; but *Jehova juſtitia noſtra*, the Lord is *that righteouſneſs* which muſt ſave us.

And therefore we ſhould never *exalt* our ſelves with high conceits of our *own worth*, like the *proud Phariſee*; but rather fall down upon our knees with the *humble Publican*, and ſay, Lord *be merciful unto me a ſinner*; and to cry out with the Prodigal Child, *we have ſinned againſt Heaven and againſt thee, and we are no more worthy to be called thy Sons*. For if God ſhould enter into judgement, and be *extream* to mark what we do amiſs, *O Lord, who could abide it?* For no fleſh living could be *juſtified*. And therefore we ſhould not ſtand to *juſtifie* our ſelves and our *wayes* before God, but rather with theſe *Beaſts* and thoſe *holy Cherubims* to cover our *feet with two of their wings*.

That we ought not to hide and cover our ſins.

But by this *covering* of our *feet*, we muſt not underſtand the *hiding* and covering of our *ſins*, as moſt of us uſe to do; for *Solomon* tells you plainly that he *which hideth his ſins ſhall*

not

Prov. 28. 13. *not proſper*, but who ſo *confeſſeth and forſaketh them ſhall have mercy*; and Saint *John* ſaith *if we ſay we have no ſin we deceive our ſelves and the truth is not in us*: but if *we confeſſe our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.*

1 John 1. 8.

And therefore though we ought to *cover our feet*, that is, not to *juſtifie* our wayes before God: yet we muſt not *cover our ſins*, but confeſs them with an *humble, lowly, penitent and obedient heart*, if ever we look to obtain *forgiveneſs* of the ſame.

3. Why they did flie.

3. As they covered their *feet* with two of their wings, ſo with the *other two wings* they did *flie*; and that was to ſhew the *readineſs* of their obedience to do the *ſervice* of God, and to teach all others to be *induſtrious* and diligent to do their duties: for here you ſee the *Cherubims*, and theſe holy *Evangeliſts* do not onely *go* or run, but *flie* very *ſwiftly* to do the work of God, and to execute his will; and therefore the Prophet ſaith, *he rode upon Cherub and did flie. he came flying upon the wings of the winde*, that is, his Meſſengers, that he ſent to perform his commands, were as ready and as *ſwift* as the winde. He needed no more but ſay to this man *go* and *he goeth*, and to another *come* and he *cometh*, and ſaith, *in me mora non erit ulla*, as *Curio* ſaid unto *Cæſar*.

How ready and dlligent we ſhould be to do the works of God.

Lucan. Pharſ. lib. 1.

So we ſhould all be *ſwift* to hear, and *diligent* to do our duties; not lazily to go about them, like the *Snaile*, of whom the Poets fain, that when *Jupiter* invited his Creatures unto his Feaſt, the Snail came laſt of all, which admoniſheth us, ſaith *Alciat*.

——*Sectanda gradu convivia tardo,*

To come *ſlowly* to revellings and pleaſures, but to the *Lords Table*, and to other *holy exerciſes* we ſhould not be like the *Snail*, or the ſluggard that crieth, *yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep*, but we ſhould go *nimbly* like thoſe that have *wings* to flie to do their buſineſs, becauſe as Saint *Chryſoſtome* ſaith, *ſicut in unoquoque mater*

eſt

eſt diligentia, ita univerſæ doctrinæ & diſciplinæ noverca eſt negligentia: diligence is the *mother* of every good act, and ſloth or negligence is the *ſtep-mother* or fetters that *entangle* and choak all learning and diſcipline.

Sloth and negligence the hinderance of all good things, *Cantic.* 8. 14.

And as we ought to uſe *diligence* in all that we take in hand; ſo we ought more ſpecially to uſe it in the *ſervice* of God, and to go to our Saviour Chriſt, that bids his *Church* and every *member* of his Church *to make haſt*, or to *flie away*, as the original word imports, and to be like *to a Roe, or to a young Hart upon the mountaines of ſpices*, where ſhe runneth and *skippeth* for very *haſte* to get away: ſo *Abraham* made *haſte* to make *proviſion* for the Angels that came unto him; and ſo *David* ſaith, *O God, thou art my God, early will I ſeek thee:* and ſo the women that ſought Chriſt *came early, while it was yet dark*, unto the Sepulchre.

And ſo all *worldlings* are diligent enough, and have *wings* like *Pegaſus* to flie about the affairs of this world,

—— *Currit mercator ad Indos:*

The Merchant runs to get Commodities unto the *Indians*, and the *Oppreſſours* are moſt *greedy* to rob both God and man, and the *malicious* man hath his feet *ſwift to ſhed blood*, and the *Fanatick ſchiſmatick* flieth about, and compaſſeth *Sea and Land* to make a Proſelyte; and yet we that profeſſe to journey towards *Heaven*, do walk as it were upon *leaden feet.*

For you may ſee the *Citizens* of this World, how diligent they are and ſpare *no coſt* to repair and beautifie their *own houſes* in the faireſt manner; and how *ſlow* they are, and how *backward* to do any thing to ſet up the *houſes of God* upon their feet. But are like *the Dog* in the manger, that will neither *eate hay* himſelf, nor *ſuffer* the Oxe to eate it; ſo they will neither *raiſe* the Church themſelves, nor *ſuffer* thoſe that would, to injoy the *Revennes* of the Church to *raiſe* the ſame. 1 *Chron.* 29. 1, 2, 3.

But you know how *heavily* the Lord complaineth of thoſe that dwell *in ſieled houſes* themſelves, and ſuffer the *houſe of* *Hag.* 1. 4.

God to lie waste; and that use their *wings* to flie about their own *worldly* affairs, and have scarce *any feet* to walk in Gods wayes.

How diligent the worldlings are about their own affairs.

And therefore our Saviour tels us, that the children of this World are *wiser in their generation then the children of light*; becaus they omit *no opportunity* to gain their *wicked ends*; and we neglect all the furtherances that may *help* us forward to the Kingdome of Heaven.

For so you see how *Judas* watched and walked unto the High Priests, and from the *High Priests* to the *Garden*, and from the *Garden* to the High Priests again, and from the High-Priests to the *gallowes*, and most of this while Saint *Peter* and the rest of the Disciples slumbered and slept.

But the reason why we are so *slow* in our *flight* towards heaven, is, because our wings that should carry us, are *birdlim'd* and entangled with abundance of cares about worldly wealth, or *drowned* in the vain delights of sinful pleasures, or *pressed* down with the weight of those vanities, whereof the least is *heavy enough* to sink a ship; that being *burdened* with such hinderances, and hindered with such burdens, we cannot serve God with that *readiness* as we ought to do. For is it not *strange* to consider, how many mens *hearts* are filled with the *cares* of this World, and their *heads* loaded with a world of vanities? and how should they *fly* about Gods service, that are thus *fettered* with such obstacles?

What hindereth our readiness to serve God, and our diligence in his service.

And therefore, as we see the *birds* that flie, will carry no more *weight* upon their backs, but what necessity doth require: And as the runners of a race, will ease themselves of all *heavy burdens*; so we being to flie up to Heaven, and to run our *race* towards the spiritual *Canaan*, should cast away both *deliciarum putredinem & curarum magnitudinem*, our worldly *cares* and our sinful delights, and all other things that may *hinder* us to run *readily* to do the Lords service, and to flie with the *Cherubims* and these *Beasts*, about the Lords affairs.

Which if we do, we shall be crowned not with a *garland* of flowers, as the *Romans* used, but with a crown of *eternal glory*,

glory, as the Apoſtle ſpeaketh. And if this cannot allure us to be *ready* and diligent in Gods ſervice, but ſtill to load our ſelves with the *garbages* of the earth, then I muſt turn from the Apoſtles *promiſe* to the Prophets *threatning*, and ſay, *Curſed ſhall all thoſe be that do the work of the Lord negligently*: curſed in *this life*, and curſed in the life to come, curſed for *a time*, and curſed for *ever*. *Jerem.* 48. 10.

And therefore if we deſire to avoid this *curſe*, let us with theſe *beaſts* uſe two of our wings to *flie* about the ſervice of God with all *readineſs*, and rather ſtrive to be the *firſt* in the Church of God then the *laſt*; for ſo we ſhall gain the bleſſing for ever. And ſo much for the wings of theſe *beaſts*, and the *uſe* that they made of them.

2. You muſt obſerve about the next part of their generall deſcription (which is common to each one of them) that they are ſaid, 2 The next part of their deſcription is, that they were full of eyes.

{ Firſt, To be full of eyes. And
{ Secondly, More particularly, that they were full of eyes.

{ 1. Within. v. 8.
{ 2. Before. } v. 6.
{ 3. Behind. }

For ſo it is in the 6. v. that they were full of *eyes before and behind*, and here in this verſe, that they were *full of eyes within*.

Firſt then you ſee, that they were *full of eyes*, which ſheweth their *illumination*, that they could ſee like *Argos* every way; and our Saviour ſaith, that *the light of the body is the eye*; and thoſe *beaſts* being full of *eyes*, they are *rightly* ſaid to be the *light of the World*. *Matth.* 6. 22 c. 5. 14.

And here I might *Philoſophically* dilate unto you the *nature*, *quality*, and *excellency* of this little part of the body, which is, *the eye*, and the *ineſtimable* benefit of our ſight, which is the *chiefeſt* of all the five ſences, but to explain all theſe, my *time* will not permit me.

And therefore I will onely ſay, that as theſe *beaſts* were full of *eyes*, to ſee *all things* and to *enlighten* all others: ſo ſhould *all Chriſtians* be like unto them, *full of eyes*; and eſpecially,

1 All *Magiſtrates.*
2 All *Miniſters.*

1 That all the Magiſtrates and Miniſters of juſtice ſhould be full of eyes.

All the *Magiſtrates* and all the *Judges* of the earth ſhould be *full of eyes*; becauſe they are not onely to look unto *themſelves*, and to ſee to their own ways, but they are alſo to *guide* and to lead *many others*. And if they be *blind*, & yet undertake to *lead the blind*, the blind Magiſtrates to lead the blind people, *they both ſhall fall into the ditch*, as of late amongſt us both have done; becauſe both wanted *their eyes*, and ſo both were blind, and he is blind, ſaith Saint *Chryſoſtom*, that hath not both *his eyes* in his head.

And theſe *two eyes* in a Magiſtrate and a Judge are,

What are the two eyes of the Magiſtrate.

1. The eye of *Knowledge* and underſtanding of the Law, and of all caſes and cauſes that ſhall come before them.
2. The eye of *doing juſtice* and executing judgement according to the truth and merit of every cauſe.

1 The eye of knowledg and underſtanding the truth of the cauſe that is brought before them in every circumſtance thereof.

And for the firſt point, the *underſtanding* of all things aright, *one eye* will ſcarce ſerve the turn; but they muſt be like theſe beaſts *full of eyes:* one eye to look to the Complainants charge, another to mark the *Defendants* anſwer, and another to obſerve the quircks and ſubtleties of the Pleaders: and all this they muſt behold and ſee, not without a great deal of *patience*, and a great deal of *circumſpection*; for as *Seneca* ſaith. *Qui parte judicat inaudita altera, æquum licet ſtatuerit, ipſe haud æquus eſt.*

And therefore though the crie of *Sodom* and *Gomorrha* was great,

great, and their ſin very *grievous*; yet the Lord would not *deſtroy* them, but he ſaith, *I will go down now and ſee whether they have done according to the cry of it: and if not, I will know.* Gen. 18. 21. So there is another cry amongſt us, that the power and priviledge of Parliament doth many ways wrong men, and againſt many *poor* men ſtop the current of *juſtice*. It were well to do as God did, to ſee whether it be altogether according to the *cry* of it; for you may be ſure, that priviledge is *accurſed*, and woe be to that power that maintains *wrong*, and ſtops *juſtice*: and it will be a great deal more for your honour to lay aſide that power, and to ſuppreſs ſuch a priviledge then to ſupport it. And I think *few* but ſuch as *never* were in power afore would uſe it.

So when the report came, that the men of any City became *Idolatrous* and the ſeducers of the people to idolatry, as now our *Anabaptiſts* and *Quakers* withdraw their neighbours to their *faction* and *rebellion*, the Lord ſaith, *then ſhalt thou enquire, and make ſearch, ask diligently and behold if it be truth, and the thing certain, that ſuch abomination is wrought*: Then for the ſecond point, *If thou findeſt it true, that thou ſeeſt they have done it, thou ſhalt ſurely ſmite the inhabitants of that City with the edge of the ſword, and deſtroy it utterly.* For, Deut. 13. 14. V. 15.

2 when with theſe eyes they do ſee the offence, they ſhould not let the offender eſcape, *quia impunitas delicti invitat homines ad malignandum*, becauſe the leaving of ſin unpuniſhed is the chieſeſt encouragement to invite *other men* to ſin; for by favouring *one*, you hearten *many*: and as Saint *Auguſtine* ſaith, *Illicita non prohibere conſenſus erroris eſt*, not to reſtrain ſin when you ſee it, is to maintain ſin in them that do it; and he that *ſuffereth* it, which ſhould hinder it, is as *culpable* as he that commits it. And *Solomon* ſaith, He that *juſtifieth the wicked*, or ſaith unto him, *thou art righteous*, and ſo let him go *unpuniſhed*, and *quaſheth* all that ſhall be *proved* againſt him, *him ſhall the people curſe, and Nations ſhall abhor him*; and ſuch a Judge deſerveth *very well* to be accurſed. Prov. 24. 24.

2 The eye of doing juſtice, that offences ſhould not be ſuffered to go unpuniſhed. Aug. *Epiſt.* 182. *ad Bonifac.*

And it is moſt *certain*, that the ſuffering of oppreſſors, intruders, and the like malefactors to paſs away *unpuniſhed*, will

will bring the *curse of God* upon any Nation, and especially upon *them* that should hinder it and *will not do it*. For, *nil doctores nisi ductores*, the Ministers of *mercy* can do no good though we preach never *so well*, except the Ministers of *Justice* will *maintain* that good, because we can but forbid the corruption of the *heart*, and they must prohibit the wickedness of the *hand*; when as we onely have the words of *exhortation*, and they onely have the sword of *correction*.

And therefore seeing the eye of *Justice* should not *wink* and connive with the *transgressors*, the false-hearted subjects and traytors, the oppressours and plunderers of their brethren, be they of what *Nation* you will, Jew or Gentile, and of what *condition* you will, high or low, which might think it *favour enough* to have their wickedness *pardoned*, though they be not *honoured* and magnified, when the same deserves rather to be *severely* punished, then any wayes to be *connived* at; but I will pass from *this point*, that is too hot to be held *long* in my hand. And yet I must tell you that this should no ways countenance the *condemning* of any man that is *innocent*; for the Scripture is very *plain*, that *justum & innocentem non condemnabis*, neither is it any *justice* to punish *Mephibosheth* for *Ziba's* fault, but as every horse should bear his *own burthen*, so should *every man* suffer for his *own faults*: so let the rebels that were murderers and traytours suffer and spare them not, but let the innocent go free.

2. I say, that as the *Magistrates* and *Judges* should be like these *Beasts*, full of *eyes*; so should the *Ministers* and Preachers of Gods word be likewise *full of eyes*: For otherwise it were to *no purpose* either for the *Judge* and the *Magistrate*, or for the *Preacher* and Minister to be like *Lions*, full of *courage*, unless they were also full of *eyes*, and their eyes should be *sharp* and quick-sighted like the *Eagles eyes*: for the *blind Lion* may soon fall into the *snare* or *ditch*, and then his *strength* and courage will availe him nothing. And therefore as well the *Minister* as the *Magistrate* should be like unto these Beasts, *full of eyes*, and especially to have two eyes at the least.

1. The

1. The one of *famous learning* and knowledg. And,
2. The other of a *blameleſs life* and converſation.

2. That the Miniſters and Preachers ſhould be full of eyes.

And if the Miniſter wanteth *either* of theſe, he is but *monoculus*, an one-ey'd Prieſt, not fit by the *Law of God* to ſerve at Gods *Altar*, that would have his Prieſts *without blemiſh*.

1. The eye of Learning. The eye often ſignifies the underſtanding.

1. The *Prieſts lips ſhould preſerve knowledge*; *and the eye* by the *idiome* and cuſtomary phraſe of the Hebrewes is often put for the *whole minde* and underſtanding of a man, *quia oculi ſunt præcipui mentis indices*, becauſe the *eye* is the moſt *principal* index and declarer of the minde; ſo *impudicus oculus impudici cordis eſt nuntius*, an unchaſt eye is the witneſs of an unchaſt heart, ſaith St. *Hierom*, and a *pitifull eye* is the teſtimony of a good *mercifull* man.

Therefore the *eye* put for the minde and ſignifying the *underſtanding*, the Miniſters that ought to be *full of eyes*, ought to be full of *knowledge* and underſtanding; for if they *want* knowledge, how ſhall the people get the *knowledge* of Gods Lawes from them that know *nothing* themſelves? The people muſt needs *periſh*, and they ſhall be *liable* for their deſtruction; for when they periſh through the Preachers fault, *I will require their bloud* at the Preachers hand, ſaith the Lord. And *Ezech.* 3. 20. therefore thoſe *Miniſters* that have taken upon them the charge of *ſouls*, and do either want the eye of *learning* and the light of *underſtanding*, or elſe keep it in *themſelves* like the fire that is in the *flint ſtone*, and warmes no man, or the candle that is put *under a buſhel*, and lights no part of the houſe, are in a *fearfull* caſe, becauſe that as our Saviour ſaith, *when the* *Matth.* 5. 13. *ſalt hath loſt his ſavour, it is thenceforth good for nothing but to be caſt out and to be trodden under foot*; ſo when the crier hath loſt his *voice* by being choaked with *junkates*, and the watchman hath loſt his *eyes* by too much ſweating after worldly *wealth*, and the Miniſter cannot *preach* either through *ignorance* or *negligence*, they are thenceforth good *for nothing* but to be *caſt out* and thrown into the *bottomleſs pit*. But,

The deſperate condition of ignorant and negligent Miniſters.

2. The eye of a blameleſs life.

2. As the Miniſters of Chriſt ſhould have the *quick ſight-*

ed

ed eye of learning and knowledge, ſo they ſhould have the *clear eye* of a blameleſs life and *converſation*, otherwiſe as *Penelope* to delude her *woers*, is ſaid to *untwiſt* in the night what ſhe *ſpun* in the day: ſo by the darkneſs of their *evil life*, they pull *down* all that they built by the *light* of their preaching.

Exod. 20. 26. The Lord ſaith, that *the Prieſt ſhall not go up by ſteps unto his Altar*, that *his nakedneſs be not diſcovered thereon*: and Saint *Bernard* ſaith, there are four things *neceſſary* for every Prieſt *ne quid nuditatis appareat*, that his *nakedneſs* may not appear. And they are,

Four things neceſſary for every Prieſt. 1. *Capiti velamentum*, a vaile for his *head*; and that is *prudent diſcretion* which covereth all his *folly* and imbecillity, and is not onely a *virtue* but the guider and *moderatrix* of all vertues.

2. *Corpori veſtimentum*, a garment for the *body*; and that is *fervent devotion*, becauſe it is the *office* and duty of the Miniſter to pray *for all*;

1. For the *good men*, that they may *continue good* and not fall.
2. For the *evil men*, that they may *riſe* from their fall.

And *prayer* without *devotion*, is like the body without a ſoul.

3. *Manibus munimentum*, a covering for the *hands*, and that is *good works*; becauſe that as our works are *ſtrengthned* through our prayers, ſo our *prayers* are *available* through our works, ſaith Saint *Jerome*. *Hieron. in Lamen. c.* 3.

4. *Pedibus fulcimentum*, propps and ſhoes or ſandals for the *feet*; and that is a pure and an *upright life* and converſation, becauſe bad Miniſters do not *diſpenſare* but *diſſipare bona Domini*, and rather *diſhonour* then *honour* their Lord and Maſter Chriſt: And therefore the Heathen Prieſts at their *ſacrifical* ſolemnities, were wont to ſay,

Innocui

Innocui veniant, procul hinc, procul impius eſto;
Caſta placent ſuperis, pura cum mente venite.

And as the *Magiſtrates* and *Miniſters* ſhould be *full of eyes*, ſo all *Chriſtians* in like manner ſhould be *full of eyes*, to look unto *themſelves* and to their *wayes*; for though, as the Apoſtle ſpeaketh, *they were once darkneſs*, while God *winked* at the time of their ignorance: yet now *they are light in the Lord*, even as the Prophet ſhewed they ſhould be, *The people that walked in darkneſs have ſeen great light, and they that dwell in the Land of the ſhadow of death, upon them hath the light ſhined*, becauſe it cannot be denied but that as *Daniel* ſaith, *knowledge is increaſed*, and as our Saviour ſaith, *light is come into the world*. That all good Chriſtians ſhould be full of eyes. *Eſay.* 9. 2.

And therefore the people ſhould *take heed* that they love not *darkneſs more then light*, or that they be not like the fool *Harpaſte* that was *as blind as a beetle*, and yet would not be perſwaded, as *Seneca* ſaith, that ſhe was *blinde* but that the *room was dark*. For I fear that we have *too many* men that think they want *no eyes*, but that the *houſe of God is dark* and wants light; but that is becauſe they are *bleere-ey'd* like *Leah*, and look a *ſquint* and cannot ſee the *truth*.

There be *many* others that are *full of eyes*, but their eyes are *oculi nequam* evil eyes, ſuch as Saint *Peter* ſpeaks of; and others have eyes *far worſe*. My time will not give me leave to diſcover them. Many are full of eyes, yet not like theſe beaſts, but of all evil eyes.

But if the Lord ſhould ſay unto me, as he ſaid to his Prophet *Amos*, *what ſeeſt thou*: I muſt anſwer, I dare not tell what I ſee: and if the Lord replies, ſhould they that are to be like *Lions* become as fearfull as the *Hares*, that run away from the *noiſe* of the Hounds? Have I not often delivered thee as I did *Eliſha* after he had delivered his meſſage unto *Jehu*, when he *preſently ſhut the door and fled*? therefore I command thee to tell me, what ſeeſt thou. *Amos.* 8. 2. 2 *Reg.* 9. 3 & v. 10.

Why then, if *thou commandeſt* me, I muſt tell; and I muſt ſay with the Prophet, that *I have ſeen unrighteouſneſs and*

ſtrife in the City; moreover I ſaw the place of *judgment*, and
Eccleſ. 3. 16. *wickedneſs was there*; and the place of *righteouſneſs, and iniqui-*
c. 4. 1. *quity was there*: and I ſaw *the tears of ſuch as were oppreſſed, and they had no comfort becauſe power was on the ſide of their oppreſſours*. And worſe then the parable of *Menenius Agrippa*, when all the members conſpired againſt the ſtomach, I have ſeen a monſtrous *ill-ſhap'd body* cutting off his own moſt *excellent* and *unreprovable head*; and the *worſt* Parliament that ever *England* ſaw, rebelling and warring, and doing far worſe to the *beſt King* that ever *England* had. And I have ſeen the *Commons-houſe* of that Parliament encroaching by little and little upon the *rights* and priviledges of the Lords, as the *Plebeians* did upon the *nobility* of *Rome*, till at laſt they had quite *ſupplanted* them: *felix quem faciunt aliena pericula cautum*, I hope, O Lord, that I ſhall never ſee the *like again*.

Yet I ſee *one thing more* that troubles me *much*, many men that ſay (excepting the conſcience of their *religion*, that ſhould not undo them) they are *innocent* from any offence done either againſt *their King* or againſt their *neighbors*, and yet to be driven out of houſe and home, and thoſe that were known to be *rebels* & to have *fought* againſt their King to enjoy their *Lands* and *Livings*, and to become *great men*, and to hold in their *fingers* the Lands of *Innocents*, of the King, of the Church, and of God himſelf, which can as *hardly* be pluck'd out of their fingers, as it was to pluck the *club* out of *Hercules's* hands; for they have got *poſſeſſion* of them, and poſſeſſion being as they ſay *eleven points* of the Law, *twelve furies* cannot *diſpoſſeſs* them.

But for the trial of the *truth* hereof, his Majeſty hath *moſt graciouſly* appointed, and his Grace here doth moſt *favourably* countenance theſe *wiſe* and *religious* men that ſhall *juſtly* and *religiouſly* determine theſe things. And I am *confident* that being *wiſe men* as they are, they will ſhew themſelves men of *courage*, bold as the *Lion* to do *juſtly*, and to ſtand for the *right Intereſt*, be it of the Jew or of the Gentile, without fear of the *greateſt*, and not caring what the *meaneſt* or the vulgar ſay of them; *quia nec meliores ſi laudaverint, nec*

deteriores

deteriores ſi vituperaverint, becauſe their praiſe makes them never a whit the *better* if they do unjuſtly, nor their diſpraiſe one jot the *worſe* when they do *right*, which is the onely thing that all men ought to do without fear. And by their *juſt* and unpartial dealing betwixt party and party, I doubt not but they will as they have *hitherto*, ſhew themſelves to be *full of eyes* to ſee to *every thing*, to ſearch into every *cauſe*, and to find out the *truth* of every *matter* and every *charge* that ſhall be brought before them.

THE THIRD SERMON.

REVEL. 4. 8.

And the four Beasts had each of them six wings about them, and they were full of eyes within, &c.

2. AFTER that they are said to be *full of eyes*, the Evangelist tells us more *particularly* that they were full of eyes *within*; and in the precedent 6. *v.* it is said, that they were full of eyes *before and behinde*, so they were

2. The distribution of their eyes.

v. 6.

Full of eyes, { 1. *Within.* 2. *Before.* 3. *Behinde.*

1. They were full of eyes *within*, and that was to look into their *own hearts* and consciences, for *the heart of man is deceitfull*

1. Why these beasts were full of eyes within. *Jer.* 17. 9.

ceitfull above all things: It is but a *little* member, *vix ad unius milvi refectionem ſufficere poſſit*, ſcarce ſufficient to ſerve one Kite for his break-faſt; and yet as *Hugo* ſaith, *magna cupit, & totus mundus ei non ſufficit*, it affecteth great things, and as *Juvenal* ſaith of *Alexander*, the whole World will not ſuffice that *Pellaan* youth.

Hugo l. 3. de anima.

And it is very true, that *In omni creatura, quæ ſub ſole vanitatibus mundanis occupatur, nihil humano corde ſublimius, nihil nobilius, nihilque Deo ſimilius reperitur; quapropter nihil aliud quærit à te Deus niſi cor tuum*, In all the creature which under the ſun is occupied in theſe worldly vanities, there is nothing more *ſublime* then mans heart, nothing more *noble*, and nothing more *like to God* himſelf; and therefore God requireth *nothing* of thee but thy heart, when he ſaith, *My ſon, give me thy heart.*

Pro. 23. 26.

But then the heart muſt be *pure* and ſincere, free from all *vanities*, and void of all *iniquity*; for otherwiſe, *qui de ſuo partem faciunt Deo, & partem diabolo, iratus Deus quia ſit ibi pars diabolo, diſcedet, & totum diabolus poſſidet*; They that give *part* of their hearts to God, and *part* to the Devil, God being *angry* that any part is left for the Devil, departeth and leaveth all unto the Devil, as St. *Auguſtine* ſpeaketh.

S. Aug. in Joan.

And therefore the Scripture ſaith, *bleſſed are the pure in heart*, for they ſhall ſee God; *quia Deus non exterioribus oculis ſed puro corde videtur*, ſaith Saint *Auguſtine*, becauſe God is not ſeen with our outward eyes, but with a pure and upright heart. But *Væ duplici corde*, woe to him that hath *a double heart*, which ſaith *one thing* with his tongue, and thinks *otherwiſe* in his heart; and woe to him that hath a *wicked heart*, which ſpeaketh *friendly* unto his neighbour, but *meaneth miſchief* in his heart; and woe to him indeed, which hath a *hard heart*, which as St *Bernard* ſaith, *nec compunctione ſcinditur, nec pietate mollitur, nec precibus movetur*, which is neither broken with *compunction*, nor mollified with *piety*, nor moved with *prayers*, nor terrified with *threatnings*, nor yet yielding with any *judgements*: but is unthankfull for all *benefits*, regardleſs of all *counſell*, and ſenſeleſs of all *dangers*, and ſo

Matth. 5. 8.

Quod ingratum eſt ad beneficia, infidum ad conſilia, ſævum ad judicia, invereundum ad turpia & impavidum ad pericula. Bernard. l. 5. de conſiderat.

ſtill

ſtill growing *worſe* and *worſe*, untill like *Pharaoh*, he be quite deſtroyed.

And yet how *many* men have we that are *double* hearted and *falſe hearted*, and more *deceitfull* then the wilie *Greeks* that lurked in the belly of the *Trojan* Horſe, or the ſubtle Serpent that beguiled *Eve*? And that which is worſt of all, which do deceive and betray their *own ſouls*? For as of all murders *felo de ſe* is moſt impardonable, ſo of all deceits, he that deceives his *own ſoul* is moſt deſperate, and in the moſt *wofull* condition. And yet as *Apollodorus* the tyrant dreamed that he was taken and flead by the *Scythians*, and his heart thrown into a boyling Caldron, ſhould ſay unto him, *I am the cauſe of all this my ſelf*, becauſe I have deceived thee in all thy wayes, and in all thy plots and projects: ſo how many ſimple, fooliſh, and beguiled ſouls are in the world, that in all their *wicked plots* and practices, and in all their *covetous deſigns* and mercyleſs oppreſſions of the poor, do beguile *themſelves* and betray their *ſouls* unto the Devil? When, as our Saviour ſaith, they ſhall put his ſervants *out of the Synagogues*, out of their places and offices, as they have done of late, and out of their means and maintenance, as you do ſtill amongſt us, and ſhall *kill them* and put them to death, and think that *they doe God good ſervice*, and believe that they have the *Eagles* wings to mount up the readyeſt way to Heaven, when as indeed they ride Poſt upon *Pegaſus* the broad way to Hell. *John*, 16. 2.

And therefore, ſeeing the *heart* of man is ſo *deceitful*, as many times to perſwade him he holds God by the *hand*, when the Devil hath him faſt fettered by the *heeles*, it is requiſite that we ſhould be like theſe Beaſts *full of eyes within*, to look into our *own hearts*, that they do not *deceive us*, and to examine our *own wayes*, that we be not *miſtaken* in them; leſt, while we aim to go to *Jeruſalem* the City of God, we ſhall with the Army of the King of *Syria*, that he ſent to *Dotham* to fetch *Eliſha*, be carryed blindefold into the midſt of *Samaria*, the City of our greateſt Enemy; for ſo the Prophet *David* ſaith, he did *commune with his own heart*, and *his ſpirit made* 2 *Reg.* 6. 19. *Pſ.* 77. 6.

made a diligent search, that is, into his actions, lest his *own heart* should deceive him: and so he adviseth us to doe the
Ps. 4. 4. like, saying, *Stand in awe and sin not, commune with your own heart*, that is, to examine *diligently*, whether the *things* that you doe be *sins* or not: and do not trust the *suggestions* and suppositions of your hearts, until you make a *search*, and a diligent inquisition into the true *nature* of them, because many men do think, they doe *not sin* at all, when they doe *most highly offend the Lord.*

Why men deceive themselves. And the *reason* is, because they have no eyes *within*, to look into their *own hearts*, and to examine their own actions; but they are onely full of eyes *without*, to pry into the *doings*, and to censure all the *acts* of all others, which is the *humour* of them, that take delight to spy out the least *mote* that they see in the eyes of others, but never look into the *beam* that is in their own eyes, those *horrible sins* that lurk in their *own hearts.*

And this multiplicity of eyes *without*, and the want of all eyes *within*, when those that should be within are turned out, is the *cause* that there are so many *reformers* of our Church, and *censurers* of our State, *Etiam opifices quorum res fidesque in manibus sita sunt*, Yea, that even meer *Mechanicks*, Handicrafts-men, and Ploughmen, whose credit, wealth, and wit lyes in their hands, as *Salust* speaks of the seditious *Plebeians* of *Rome*, do so *impudently* prate and censure the *Government* both of the Church and Common-wealth.

But as our Saviour said to St. *Peter*, when he would needs know what should become of St. *John*, *Quid ad te?* What is that to thee? Do thou follow me: so I say to these men, *Quid ad vos?* What have you to doe with the *mysteries* of State, or the *matters* of the Church? It becomes you to doe
1 *Thes.* 4. 11. as the Apostle adviseth you, *To study to be quiet, and to meddle with your own businesse*; and, as my Text saith, to be *full of eyes within*, to look unto your own actions, and not *immittere falcem in alienam messem*, and to do as many Gentlemen use to do, that is, to travel over *France*, *Italy*, and *Spain*, to understand the *customs* and *fashions* of other Countryes,

and

and to be altogether *ignorant* of the Lawes, cuſtoms, and conditions of their own Country. But,

2. Theſe Beaſts are not onely ſaid to be full of eyes *within*, but in the ſixth verſe they are alſo ſaid to be full of eyes *before and behinde*. And that was to this end. 2. Why theſe beaſts were full of eyes behind.

1. They were full of eyes *behinde*, to look *backward*, and to behold the times and things that are paſt.

2. They were full of eyes *before*.

1. To conſider the times and things that are preſent.
2. To foreſee the things, and to provide for the times that are to come.

And *Moſes*, the man of God, that was faithful in all God's houſe, thought that this *threefold ſight* and conſideration of the times *paſt*, *preſent*, and *to come*, would ſurely make the children of *Iſrael* to fear *the Lord their God*, and to walk in his wayes; or if theſe things would not do it, he knew nothing in the world that could do it: and therefore a little before his death, in his *laſt farewell*, and in the chiefeſt and moſt *affectionate* Sermon that ever he made unto this people, this is the *chiefeſt wiſh* that ever I found expreſt therein, *O utinam ſaperent & intelligerent, ac noviſſima providerent*! O that they were *wiſe*, that they underſtood *this*, that they would conſider their *latter end*! that is, *Utinam ſaperent præterita, intelligerent præſentia, & providerent futura*, I would to God, that this people did remember and call to minde the things *that are paſt*, that they underſtood the things *that are preſent*, and that they would conſider the things *that are to come*, and ſhall inevitably fall upon them. *Deut.* 32. 29.

And as *Moſes*, ſo do I wiſh to Almighty God, that all and every one that heareth me this day, would do as *Moſes* here *deſireth*, and would be, as theſe Beaſts are here *deſcribed*, that they might do what is here *required*. And that is,

1. To be full of eyes *behinde*, to behold the times, and to conſider the things *that are paſt*; for the *want* of this ſight and conſideration is a *main cauſe* of ſo much *wickedneſs* among

the people, and so much *ignorance* and impudency in our late *Fanatique Leaders* of their seduced followers: for if they would have done, as *Moses* adviseth us, *To remember the dayes of old*, and read the *Ecclesiastical* Histories, Councils, and Canons of the Church, and *other* Histories, the Records of time, both of the *Greeks* and *Latines*, I perswade my self they would never have been so *disloyal* and rebellious against their *Civil* Governours, and so *averse* and refractory to the Prelates of our Church, *Quia ignorantia mater inobedientiæ.*

Deut. 32.

And therefore with *Moses*, we have great reason to wish that our men were, like these Beasts, full of eyes *behinde them*, to behold the times and things *that are past*; and especially; for I will name no more at this time, but,

1. God's *dealing* towards man.
2. Man's *requital* unto God.

1. It is a true saying of St. *Augustine*, *Antequam conditi essemus, nihil boni merebamur*, Before man was made he could *deserve* no good, he could *merit* no favour; and yet if sinful man had any eyes *behinde* him, to see what *great things* God hath done for him, he should finde *cause enough* to cry out with the *Psalmist*, *O God, what is man that thou art so mindefull of him*, and so exceeding *gracious* unto him? for thou madest him a man, when thou mightest have made him a beast: and he made him *in his own image*, and after his own likeness, in righteousness and true holiness, and he placed him in *Paradise*, the sweetest place of all the world, in a garden of God's own making, and an orchard of his own planting, that brought all *manner* of fruits, and all *kinde* of pleasant flowers, at all times of the year: and he made him Lord and Master over all his creatures, *the beasts of the field, the fowles of the air, the fishes of the sea, and whatsoever walketh through the pathes of the seas*: and these he needed not to run after them, and take *pains* to tame them as we do, but they were to come unto him, and to be obedient to him of their *own accord*. And

What God did for *Adam* in Paradise.

because

becauſe that among all theſe there was not a mate found meet for man, God made him *an helper fit for him*, a Lady more excellent then *Helen*, whom he loved, and delighted in her at firſt ſight.

And were not theſe, *Beneficia nimis copioſa, multa & magna, privata & poſitiva?* Bleſſings and benefits, for *number* beyond *number*, and for *excellency* beyond *expreſſion*; for as the *Pſalmiſt* ſaith, *Who can expreſs the noble works of the Lord, and ſhew forth all his prayſe?*

But how did man requite all theſe benefits? God gave him but *unum breve, leve, & utile mandatum*, one ſhort, eaſie, and moſt profitable Precept if he had obſerved it; no poſitive injunction of any hard work, but that which is far eaſier to be kept, a *negative* inhibition, that *he ſhould not eat of the tree of knowledge of good and evil*, this was all, and no great matter, how *eaſily* might he have done it? Yet this man *ſold* his God, that had done ſuch *great* things for him, and brake his Commandment for an *Apple*. And what *moved* him to doe this, but that which moveth *all his children* ever ſince, to deſtroy themſelves and all the Kingdoms of the earth, *Ambition*? That he might be as *Lucifer* deſired to be before him, *ſimilis Altiſſimo*, like Gods, *knowing good and evil*.

How *Adam* requited God.

What moved *Adam* and *Evah* to offend God?

Ambition.

And this *infernal* weed, that firſt took life in *Lucifer*'s breaſt, hath *poyſoned* all his Poſterity ever ſince, and eſpecially all the *great men* of this world, that deſire to be greater, and affect and contend for *honour* and *greatneſs* above meaſure. For as *Eudoxus* the Philoſopher deſired of the Gods, that he might behold the Sun *very near*, to comprehend the *forme, greatneſs*, and *beauty* thereof, and afterwards be burnt of it, as the *Poets* ſay; *Phaeton* was: ſo *Ambition* is the boldeſt and the moſt *diſorderly* paſſion of all thoſe deſires, which trouble mens mindes, and fills their heads with an *inſatiable* greedineſs of obtaining thoſe things, which they ſhould no wayes deſire; and by that means, as *Adam* did, they undoe themſelves and many thouſands more: for ſo *Mar. Craſſus*, the richeſt man in *Rome*, burning with *ambition* and an exceſſive deſire of new triumphs, preſumed at

M. Craſſus.

ſixty years of age to undertake the warr againſt *Arſaces*, King of the *Parthians*, and therein his whole *Army* was diſcomfited, *himſelf* miſerably ſlain, *twenty thouſand* of his men killed, and *ten thouſand* taken Priſoners: So *Caius Marius* weakened with old age, but ſtrengthened by *Ambition* to continue in *ſovereign* authority, would undertake the warr againſt *Mithridates* King of *Pontus*; and thereby he was the cauſe of his *own* utter overthrow, and of that *great* ſlaughter, which imbrued all *Italy* and *Spain* with the deluge of bloud, that *Sylla*, by his extreme cruelty, brought upon them.

C. Marius.

Spurius Melius. Marc. Manlius. Hen. 5.

And the like may be ſaid of *Spurius Melius* the *Roman* Senator, of *Marc. Manlius*, of *Henry the Fifth*, whoſe *ambition* deprived his *own father* from the Empire, and cauſed him to dye *miſerably* in Priſon; and indeed of thoſe *threeſcore and thirteen Emperours*, that, within the ſpace of *one* hundred years, dyed all of them (excepting three that dyed of ſickneſs in their beds) by violent deaths. And as the *ambition* of the Triumvirate *Octav. Antonius*, and *Lepidus*, had wellnigh ruinated the *Roman* Empire; ſo *Peter de la Primaunday* ſaith, that the *ambition* of the Dukes of *Orleans* and *Burgundy* had almoſt utterly conſumed the Kingdom of *France*, and was the *occaſion*, that more then four thouſand men were ſlain within *Paris* inone day: and ſo I may ſay, that this *wilde plant* and bitter root of *Ambition*, that firſt ſprang up in Paradiſe, and afterwards grew worſe and worſe in the accurſed earth, was the cauſe that moved the late *Uſurper*, and many others of thoſe *Traytors* and *Rebels* that followed him, to bring *all the calamities*, that we have both ſeen and felt in theſe Dominions.

Pet. de la Primaunday. fr. accad. pag. 223.

And therefore we ought to deteſt this *curſed* Plant, that brought forth ſuch *bitter* fruits of *undutifulneſs*, *unthankfulneſs*, and *rebellion* to be rendred unto God for all the great good that he had done for man.

But now, after that man had fallen, and thus *diſloyally* ſinned againſt God, *Non dignus eſt peccator pane quo veſcitur, nec lumine cœli quoi illuminatur*, The ſinner, even the *beſt* of us all that are *Adam*'s ſeed, is not worthy of the bread that he

he eateth, or the light of the Sun that ſhines unto him; for if before his being, he deſerved no *good*; how much *evil* doth he now deſerve, when he hath ſo *fouly* defiled himſelf, and ſo *highly* offended his God?

How graciouſly God dealt with *Adam*, after he had ſinned.

And yet, *Utinam ſaperent*, I would to God we would caſt our eyes *behinde us*, to behold and ſee the *goodneſs* of God, and what wonders he hath done for the children of men; for he pittyed *Adam* when he was naked, and made them coats of skin to hide and cover their *nakedneſs*, and to preſerve their bodies from the *ſtorms* of winter, and the ſcorching *heat* of ſummer. And when all the World had corrupted their wayes before God, he ſaved *Noah* and his family, when the deluge *deſtroyed* all other fleſh: and afterward he ſnatched away *Abraham* out of the very flames of *Idolatry*, that was begun to be kindled in his father *Terah*'s houſe, and then he delivered him out of *Egypt*, and preſerved him out of all his troubles: And for the ſeed of *Abraham*, the children of *Iſrael*, *Moſes* tells you what God hath done for them; for, *when he divided to the Nations their inheritance, he took Jacob for the lot of his own inheritance*; and though he found him *in a deſart land, and in the waſte howling wilderneſs, yet he led him about, he inſtructed him, and kept him as the apple of his eye, and he made him ride on the high places of the earth, that he might eat the encreaſe of the fields, and he made him to ſuck honey out of the rock, and oyl out of the flinty rock, butter of kine, and milk of ſheep, fat of lambs, and rammes of the breed of* Baſan, *and goats with the fat of kidneys, of wheat, and to drink the pure blood of the grape.*

And with the ſeed of *Adam*.

The Iſraelites.

Deut. 32. 8, 9, 10, 11, 12, 13, 14.

And the Prophet *Ezekiel* doth amplifie the *great goodneſs* of God towards this people more at large, ſaying, that their *birth* and their nativity was of the land of *Canaan*, their father was an *Amorite* and their mother an *Hittite*, (*i. e.*) an accurſed people; and in the day that thou waſt born, *thy navel was not cut, neither waſt thou waſhed in water, nor ſalted, nor ſwadled at all, no eye pittyed thee to have compaſſion upon thee; but thou waſt caſt out in the open field to the loathing of thy perſon*: and when I ſaw thee *polluted in thine own blood*,

I ſaid

I said unto thee, live; and I washed thee with water, and anointed thee with oyl, I cloathed thee also with broydered work, and shod thee with badgers skin, and I girded thee about with fine linnen, and I covered thee with silk, I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck, even as our fine Ladyes have in these dayes, *and I have put a jewel on the forehead, and ear-rings in thine eares, and a beautiful Crown upon thy head, and thou didst eat fine flower, and honey, and oyl, and thou becamest exceeding beautiful and perfect through my comliness which I had put upon thee*, saith the Lord God.

Ezech. 16. 3. *ad v.* 15.

How unthankful and undutiful they were to God.

And what *reward* did this people render unto God, and what requital have they made unto him for all these *great benefits*, that this good God had done unto them? First *Moses* tells you, *They waxed fat, and then they kicked*, as we lately did, *and forsook God that made them, and lightly esteemed the rock of their salvation; They provoked him to jealousie with strange Gods, and moved him to anger with their abominations: They sacrificed to Devils and not to God, to Gods that they knew not, that came newly up, whom their fathers feared not*; which was and is the fruit of every new Religion, as of late dayes we have fully seen amongst us.

And then, as they forsook *God* that formed them, so *presently* they rebelled against his *servants*, they muttered and murmured and rejected all their Governours; and as the *Psalmist* saith, *They angred Moses in their tents, and Aaron the Saint of the Lord*: for these two, *to forsake God*, and *to rebel against their Governours*, do always go together. And if you look into the foresaid sixteenth Chapter of *Ezekiel*, you shall see how the Prophet sheweth their *wickedness*, and how they have multiplied their *abominations* above measure, and as many of us, *over-wickedly* and unjustly seeking to make our *children* great in this world, do bring them unto the Devil in the *world to come*; so did they slay their children, and cause them to pass through the fire, and as the *Psalmist* saith, *They offered their sons and their daughters unto Devils*: and the Lord himself assureth us, that *Sodom* had not done so

Ezech. 16. 21.

Ps. 106. 37.

ſo wickedly as they had done, and *Samaria* had not committed half of their ſins. *Ezek.* 16. 48. 51.

And what an intolerable ingratitude was this? The moſt monſtrous thing that ever was; not poſſibly to be deſcribed, *quia dixeris maledicta cuncta, cum ingratum hominem dixeris*; becauſe thou ſayeſt all the evils that can be ſaid, when thou nameſt an ungrateful man; eſpecially to God, that hath done ſuch *great* things for us.

For we read of many bruit beaſts, that for ſmall benefits, have been very thankful unto men, as of the *Dog*, that for a peice of bread, will follow and be ready to die for his Maſter, and the Lion that for pulling a thorn out of his foot, preſerved the ſlave that did it, from all the beaſts of the forreſt, and afterwards his life on the Theatre in *Rome*; and *Primauday* tells us of an *Arabian infidel*, that, being taken priſoner, and afterwards ſet at liberty by *Baldwin* King of *Jeruſalem*, in token of his thankfulneſs for that favour, he went to him by night, into a Town where he was retired, after he had loſt the field, and declared to him the purpoſe of his companions, and conducted him, until he had brought him out of all danger. *Pet. Prim. c. 40. p.* 431.

And when *brnit beaſts* and *Pagans* are thus thankful unto us, ſhall *man* be unthankful unto God? No, no: He ſhould be truly thankful.

And *Seneca* ſaith there be four ſpecial conditions of true thankfulneſs.

1. *Grate accipere*; to receive it thankfully.
2. *Nunquam oblivisci*; Never to forget it, for he can never be thankful that hath forgotten the benefit.
3. *Ingenue fateri per quem profecerimus*: ingenioufly to acknowledge by whom we are profited.
4. *Pro virili retribuere*: to requite the benefit received in the *beſt manner* that we are able.

Four conditions of true thankfulneſs.

But this people ſcarce obſerved any one of them, I am ſure not

not the second, and therefore not possibly the third and fourth; for the Prophet *David* tells us plainly, that after the Lord had shewed his tokens among them, and his wonders in the land of *Ham*, and had brought forth his people with joy, and his chosen with gladness, and had given them the lands of the Heathen, so that they did as many have done amongst us, to take the labours of the people in possession; Yet, within a while, they did as we do, *forget his works, and would not abide his counsel*: yea, *they forgat God their Saviour, which had done so great things in* Egypt, *wondrous things in the land of* Ham, *and fearful things by the Red sea.*

Ps. 105. 42, 43.

Ps. 106. 13.

V. 21.

But to let this people pass, that were destroyed for their unthankfulness, let us look unto our selves and have our eyes behind us, to behold and see.

What God did for us, the people of these dominions. *Amos* 3. 2.

First, *What God hath done for us.* And,
Secondly, *What we have done for the honour and service of God.* And,

First, As the Lord said of the Jews, *You only have I chosen of all the families of the earth*: so I believe the Lord may justly say of our Kings dominions, that he shewed more love and favour unto them, then he did to any other Kingdom of the World; for *whatsoever* good he did to others, he did the same to us. And he shewed two more signal favours to us, then he did to any other Kingdome of all Christendome; As

I. He raised the good Emperour *Constantine*, the Son of *Helen* out of *Britaine*, to close up the days of *persecution*, and shut the doors of the Idol-Temples.

II. When the mists of *ignorance*, and errors, and superstition had covered and overshadowed *almost* all the Church of Christ, God sent successively no less then *five* such excellent Protestant Princes, King *Edward the sixth*, Queen *Elizabeth*, King *James*, and King *Charles the* I. and II. (as no other Kingdom had the like) to protest against all the *Popish* errours and superstition, and to make such a *perfect reformation*

tion

tion of Religion, that, both for Doctrine and Diſcipline, no Church in Chriſtendom is ſo purely and ſo perfectly eſtabliſhed, as *theſe Churches* of our Kings dominions are, ſuch love and ſuch mercies of God to us, as exceeded all the bleſſings of the earth, and ſhewed to no other Nation of the world in ſuch a meaſure, but to this.

What requital have we rendred unto God.

And what reward, I pray you, have we and our people *rendred* unto God for thoſe great unparalell'd benefits that he hath done unto us? I do profeſs I have been a man ever faithful to my King, and ever fearleſs of all the dangers of the world; and therefore, I muſt ſay the truth, as Saint *Steven* told the *Jews*, though I ſhould fare as Saint *Steven* did, that as they were a *ſtiff-necked people*, that have always reſiſted the *Holy Ghoſt*, and perſecuted the Prophets, and been the *traytors* and *murderers of Chriſt*: ſo have the major part of us ſhewed themſelves a *rebellious Nation*, that confederated to aſſiſt the *Devil*, to requite Gods extraordinary ſignal favour to us, with extraordinary ſignal contempt of Gods ſervice, and ſignal malice to all his ſervants above any other nation of the World, by raiſing *out of us*, and bringing in amongſt us, the *great Anti-Chriſt*, that is, the great enemies of Chriſt, you know whom, * to ſlay the two witneſſes of Jeſus Chriſt, which were *Cohors Magiſtratuum, & Chorus Prophetarum*, 1. the beſt and bleſſed King *Charles the Firſt*, that like a goodly Oake, or the Cedar of *Lebanon*, was cut down with all his *boughes* and *branches* of Magiſtracy; and 2. all the *Seers*, that were the eyes, the *light*, and the reverend *Governours* of Gods Church: and inſtead of them to bring in the *wild bore* out of the wood, the great *Uſurper*, to deſtroy the *vineyard* of Chriſt; and *Gebal* and *Ammon*, and *Amalec*, the *Philiſtims*, *with them that dwell at Tyre*, the whole rable of *Presbyterians*, *Independants*, *Anabaptiſts*, *Quakers*, and other ſects, which are the falſe Prophet, to devour the revenues of the Church, and to deſtroy *all the houſes of God in the land*: and ſo to corrupt the whole *Service* of that good God that had ſo graciouſly done ſuch *great* things for us, as I have

* The Long Parliament.

Thoſe were the 2 witneſſes

Pſ. 83. 7.

fully shewed it heretofore, and will hereafter be manifested for truth, every day more and more.

And if these things be a good *requital*, or a just thankfulness to God for all the benefits that he hath done unto us, judge you.

What God hath done for every one of us in particular.

1 What good things he hath bestowed on us.

But to leave these monsters of men for their imparalell'd ingratitude, let us return to our selves here present, and see what God hath done for every one of us; for he made thee a man or a woman, when he might have made thee a beast; and he gave thee all thy limbs, thy sight, and thy senses, when thou mightest have been born, like him that was so, blind from his mothers womb. I am sure thou wouldst be very thankful to that Chirurgion that would but preserve thy finger; and what thanks owest thou to him, that gave thee all thy members, and whatsoever else thou hast? good wit, larg memory, strong body, comely proportion, loving wife, sweet children, riches, honour, favour, preferment, and all that thou hast; all is from God. And that which is far better then all these; for herein, *Dedit te tibi Deus*, He did but onely give thee unto thy self, and those *temporal* blessings that are momentary: but he redeemed thee from the pit wherein there is no water, and in this thy redemption, *Dedit se tibi Deus*, God gave himself unto thee, and his onely Son to die for thee, he sends his servants to teach thee, and his Holy Spirit to work all the good gifts that are in thee to make thee a *good Christian* here, that thou maiest be for ever *blessed* hereafter. And

2 From how many evils he hath preserved us.

2. If thou hadst these eyes, to look behind thee, thou mightest see, not onely how much good the Lord God hath bestowed upon thee, but also from how many evils he hath preserved thee: for Satan, like a roaring Lion would have devoured thee, thine enemies that rose up against thee would have undone thee, if the Lord himself had not been on thy side; and, as the *Psalmist* saith, they would have swallowed thee up quick, when they were so wrathfully displeased at thee; yea thine own self many times, by thy desperate riding, running, jumping, or the like, mightest perhaps have

Ps. 124. 1, 2.

broken

broken thy bones, thy limbs, or thy neck, if thy good God had not reached his hand to ſave thee from falling, as he did to Saint *Peter* to preſerve him from ſinking.

And are not theſe things bleſſings worthy to be remembred?

O that we would therefore prayſe the Lord for his goodneſs, and declare the wonders that he doth for the children of men? And that we would ſometimes caſt our eyes behinde us, to ſee what requital we have rendred unto God for all thoſe benefits that he hath done for us; and eſpecially for bringing our Gratious King unto us, and reſtoring both the Church to her purity, to her rights, and ſervice of God, and the Common-Wealth to its peace and tranquillity.

For as the Prophet *David* ſaith, *I called mine own wayes to remembrance*: So ſhould every one doe, call his wayes to remembrance; that, if he findes, he hath been carefull in God's ſervice and a faithful Steward in God's houſe, it may be a comfort unto his Conſcience, *Quia immenſa eſt latitia de memoria tranſacta virtutis*, becauſe the remembrance of former virtues, and of our Service and thankfulneſſe unto God, will bring a great deale of joy and comfort unto our ſelves; or if he hath blaſphemed Gods Name, neglected his Word, robbed his Church, and offended his Majeſty, he may repent, and as *Job* ſaith, *abhorr himſelf in duſt and aſhes.*

But that I may the better and the ſooner perſwade you to fear God, and to ſerve him, and to doe that which is juſt and honeſt in his ſight, I ſhall with *Moſes* deſire you to remember the *days of old, and conſider the years of many generations*, and therein to obſerve but theſe two things. Two things to be conſidered to move us to ſerve God.

{ First, *How God bleſſed thoſe that walked in his wayes.*
Secondly, *How he plagued thoſe that neglected his ſervice, and tranſgreſſed his commands.*

1. How God blessed those that served him.

1. *Enoch* walked with God, and God *took him* to himself: *Noah* was a just man, and God *preserved* him from the deluge: *Abraham, Isaac, Jacob, Joseph* feared the Lord, and the Lord *blessed* them in all that they took in hand: and the Prophet *David* generally saith, *blessed is the man that feareth the Lord*, that hath great delight in his commandments, *his seed shall be mighty upon earth*, riches and plenteousnes shall be in his house, and *his righteousnes endureth for ever*: and *Solomon* saith the like, that *the memorial of the just is blessed*, and his children *are blessed after him*. And therefore if thou *lovest* thy children, and wouldest have them to grow great and to *prosper* in the world, be *just* in all that thou doest, and neither *rob God* of his right, nor *oppresse*, cozen, or defraud thy poor neighbour; which not done are the *chiefest*, if not the onely things, that will bring the *curse* of God upon thee and thy Posterity. For,

Psal. 112. 1, 2, 3.

Proverb 10. 7. *&c.* 20. 7.

2. How God plagued those that transgressed his commandments and neglected his service.

2. Do but cast thine eyes *behind thee*, and consider how God *plagued* the unrighteous Generations; and you shall finde, that when the old world *corrupted* their wayes, the Lord *swept them all away* with the deluge; when the cry of *Sodom* and *Gomorrha* came to the eares of God, God *destroyed* them with fire and brimstone: so when the cry of the *innocent* servants of Christ shall not be heard to have *justice* done unto them, because of the great friends and *power* of their oppressours, then as the *Psalmist* saith, *The Lord will hear their cry and will help them.*

And here to *terrifie* offenders from their wickednes, I could willingly enlarge my discourse, to shew the *fearful* examples of Gods judgement against *many sorts* of Malefactors; but my *short* allowance of time will scarce permit me to give you the sight of *some few* judgements against and upon these four *predominant* sins, that are so *rife* amongst us, and so pernitious unto us.

1. *Rebellion,*

1. *Rebellion*,
2. *Perjury*,
3. *Injuſtice*,
4. *Sacriledge*.

The four uſual ſins of theſe dayes.

1. For *Rebellion*, this our laſt Age, and the many Plots and Practices of wicked and fanatick Rebels now peeping forth amongſt us, do ſufficiently ſhew how *apt we are* to fall into it, though it be as bad as the ſin of *witch-craft*, which is the giving of our ſouls by a Contract unto the Devil: but the *dreadful* vengeance of God for the Rebellion of *Corah*, *Dathan* and *Abiram* againſt their Governours, when the earth opened her mouth and ſwallowed them down *quick* to Hell, and the heavy judgement of God upon *Abſolon* for rebelling againſt King *David*, which followed him hard at the *heeles*, until he came to the bough where he was hanged, and the *ſhameful* yet moſt juſtly deſerved death of our *late Rebels*, and of many more the like Villaines, that I could quote to you out of Hiſtories, ſhould *deterre* them from this unnatural ſin of *Rebellion*, and keep them within the bounds of their *obedience* to their Governours, which is more acceptable in the ſight of God then *any ſacrifice* that we can offer him: or if this can not do it, then may they look for the like end, as thoſe that committed the like ſins. 1. Rebellion.

2. For *Perjury*, it is ſo *pernitious* a ſin, and yet ſo *general*, that I know not how to expreſs the *hainouſneſs* thereof. But I finde this *perjury* to be like the three headed *Cerberus*. 2. Perjury.

1. Of thoſe *Inferiours*, that either for *bribes* and reward, or for *fear* of their Land-lords or other great men, will moſt *falſly ſwear* before Judge or Jury to the taking away of the *goods*, *lands*, or *life* of many innocent men, which is a ſin worthy to be puniſhed by the Judges, as being the *utter ruine* of many men, fatherleſs and widdows. 1. Of Inferiors.

2. Of *Superiours* which break their faith and oaths that they make unto their Inferiours. And ſuch a forſworn wretch was *Lyſander* the Admiral of the *Lacedemonians*, and *Tiſſaphernes* 2. Of Superiors. *Lyſander.*

Tissaphernes. *Cleomenes.*

Tissaphernes that brake his oath which he made with the *Grecians*, and *Cleomenes* King of *Lacedemon* that did the like with the *Argians*, but he was sufficiently *plagued* by the *just judgement* of God for his *perfidiousness* and perjury, when the women of *Argos* overthrew the *greatest* part of his Army, and he with a knife killed himself. And *many more* Tyrants and Commanders I could name of this kinde, that neither *feared God*, nor regarded their *faith with men*; and therefore were *plagued* by the just judgements of God.

3. Of the middle sort.

3. The *other sort* of perjurers are of a *middle size*, and great men, that either through *discontent* or hope to be made greater, do break their *faith*, and falsifie *the oath of God*, as *Solomon* calls it; and so prove *Rebels* and Traytors unto their Kings and Governours.

Eccles. 8. 2.

1. How *Neclas* served *Duringus* for his treachery to the Son of *Vratislas.*

But how doth the just God *reward* these perfidious and perjured Villaines? And how do most wise men *deeme* and deale with them? but as *Neclas* did with *Duringus*, who to secure *Neclas*, as he said, in his Throne, falsified his faith to his Prince, and killed the Son of *Vratislas*, that was the next Heir unto the Crown; hoping that for his good service he should be much favoured and well rewarded of *Neclas*: but the wise Prince *abhorring* such perfidiousness, said unto him, that *perjury and treachery could not be mitigated and wiped away by any good turns or after-service*; and therefore whereas he expected a *reward* for his good service done unto him, he should have it according to his *merit*. For of three things he should chuse which he would. 1. To *kill himself* with a poinyard; or, 2. *Hang himself* with an halter; or, 3. *Cast himself* down from the Rock of *Visgrade:* and he hanged himself upon an Elder tree, which while it stood, was called *Duringus* tree, as *Æneas Sylvius* writeth.

Æneas Sylv Hist. Bohem. c. 11.

2. How *Selim* used *Ladislas, Kerezin. Camerar. Hist. Meditat. l.* 1. *pag.* 20. *c.* 7. *Johan. Menarius Histor. Turc. l.* 4. *c.* 22.

And though *Ladislas Kerezin* did a very good turn to *Selim*, in yielding up to him the strong place of *Hinla*; yet for his perjury and perfidiousness he caused him to be brought to a most miserable death, which you may see in *Camerar.* And the same *Selim* did the like to a *Jewish* Physitian, whom after the good service he had done unto him, he caused

cauſed to be beheaded for his *treachery* againſt his Father, ſaying, that upon the leaſt *diſcontent* or hope of *reward*, he would not ſtick to do to him as he did to his *Father*; and therefore he had no reaſon to let him live, becauſe commonly Traytors are *double Traytors*, and as unfaithful to him whom they *ſerve*, as to him whom they have *betrayed*. And ſo *Soliman* his Son promiſed his Daughter with a very great dowry to a certain *Traytor* for yielding unto him the Iſle of *Rhodes*; and when he got the Iland, he brought his Daughter in a *magnifical* pompe unto him, and ſaid, thou ſeeſt *I am a man of my word*; but foraſmuch as you are a Chriſtian, and thy Wife a *Mahumetan*, and I am loath to have a Son in Law, that is not a *Muſulman*; therefore it is not *ſatisfactory* to me, that in hope of favour and gain thou turn thy *coat* for faſhion ſake: but thou muſt alſo put off thy *skin* which is baptized and uncircumciſed, and ſo he cauſed him to be flead alive. And the ſame *Solyman* uſed the betrayers of *Nadaſt* that defended the Caſtle of *Buda* in like manner.

3. How *Soliman* uſed the Traytor that yielded to him the Ile of *Rhodes*.

Camerar. l.1. c. 7. p. 21.

And the King of *Henetia* having promiſed Marriage to *Romilda* the Wife of Prince *Sigulphus*, which had fallen in love with him, as *Potiphars* Wife did with *Joſeph*, ſo ſoon as ſhe delivered unto him the City of *Friol*, did after her *marriage* and one nights lodging with her, cauſe her to be ſet, and married to a *ſharp ſtake*, as a worthy *puniſhment* of her treachery.

4. How the King of *Henetia* ſerved *Romilda* the Wife of *Sigulphus*.

Aventinus l.3. Annal. Bavar.

And the Emperour *Aurelian* did not much better uſe the Traytour *Heraclemon*, nor *Brennus Demonica*, that betrayed into his hands the City of *Epheſus*, as *Titus Liv.* ſaith the Daughter of *Sp. Tarpeius* betrayed the City of *Rome* unto the *Sabines*, and for her reward loſt her life on the *Tarpeian Hill*.

5. How *Aurelian* ſerved *Heraclemon*.

But though I could produce to you very many more examples of this kinde, yet I will cloſe up this point with what *Mahomet* did to *John Juſtinian* of *Genua*, who promiſed to deliver *Conſtantinople* into the Emperours hands, ſo he would make him *King* of ſuch a place that he deſired. And *Mahomet* yielded and aſſured him that he would do it, and *ſo he did*; for as ſoone as ever the ſaid *Juſtinian* had betrayed the City

6. How *Mahomet* ſerved *John Juſtinian*.

Pet. Primauday c. 39. pag. 423.

City into his hands, he presently made him King for that *good service* which he had done unto him; but for a reward of his *treachery* to his Lord and Master *Augustulus*, he cut off his head within three dayes after.

And so all the wise men that I have read of, do conceive that *no good service* done to succeeding Kings, can merit the *blotting out* of the perjury and perfidiousnes of Traytors to their *former Kings* and Masters; but that after they be rewarded for their good turns done to the latter, they should likewise *receive* the merit of their perfidiousnes to the former.

Theodorus in Collect. l. 2. The reasons why perfidiousnes should not be pardoned.

And the *reason* is rendred by the foresaid Sages.

1. Because that as *Theodoric* the *Arian* said, when he cut off the head of an *Orthodox Deacon* whom he loved, because he *revolted*, (to please *Theodoric*, as he thought) to *Arianism*, they that keep not their *oaths* and faith to God, can never be faithful to any mortal man.

Flav. Vopisc. in vita Aurelian.

2. Because that as *Aurelian* said, when he suffered *Heraclemon*, which had done him so *good service*, to be slain, he could not *believe* that he which would *betray* his Countrey, and prove *faithless* to his own Prince, could ever continue *faithful* unto him; but that upon the like discontent or hope of a *greater* gain, such Traytors as will *turn* the leaf, and saile with *every winde*, will become as treacherous to their *latter benefactors*, as they have been unto their *former Masters*. And therefore though we should *forgive* them as Christians; yet it is neither *wisdome* nor *policy* to believe them as friends, because not onely the Fable of the Snake, but the Son of *Syrach* also teacheth us, what little credit is to be given to *reconciled friends*, *Eccles.* 10, 12. And the wise heathen bids us, *semper diffidere*, to *suspect* such faithless men continually.

Object.

But what if the Kings and Princes have promised *Pardons* unto the *Traytors* for some *special service* done unto them: Can they afterward *punish* them for their *precedent* offences unto others?

I anſwer, that as *Cicero* ſaith, every man is bound (and much more it is for the *honour* of a Prince) to keep his word and promiſes *inviolable*; though upon ſome exigent *neceſſity*, he may be conſtrained to make the ſame to his *prejudice*, and againſt his will: and it was well ſaid, that the *bare word* of a Prince ſhould be of as great force as *the oath* of a private man. *Sol.*

But though *Kings* and Princes ſhould *inviolably* obſerve their words in their Pardons *granted* unto Rebels and Traytors and other Malefactors; yet as *Philip* King of *Macedon* anſwered *Laſthenes*, that betrayed the City of *Olynthum*, and *Auguſtus Ceſar* ſaid to *Rymetalces* King of *Thracia*, that had forſaken *Antonius*, to joyn with him, that he loved the *treaſon* that did him *good*, but he could not endure the *Traytor* that betrayed his *Maſter*. And *Alexander Severus* was of the ſame minde, but that he joyned *cruelty* with his *hatred* unto the Traytors; for when he had inticed many Captains of *Piſcennius Niger*, his Competitor of the Empire, to diſcloſe their *Maſters ſecrets*, and had ſerved his turn of them, and ſettled his affairs, he made *all thoſe Traytors*, and their children alſo to be put to death, as *Herodian* writeth. So the wiſeſt men conceived that they ought not to *countenance* and favour thoſe that had been *Traytors* unto other Princes; though they had done good ſervice unto them: and that for theſe three reaſons. Not to countenance and favour thoſe that have been Traytors: and why. *Herod. l.* 3.

1. For that he which hath turned *one leaf* can turn *another*; and he that hath betrayed my *Father*, may upon the like hopes and ſurmiſes betray *me* likewiſe; and he that hath been a Rebel, knows the way to become *a* Rebel.

2. For that this *honouring* and *magnifying* of Rebels and Traytors to *former Princes*, for their good ſervice done to *latter Maſters*, may prove to be an *encouragement* for others to become Rebels and Traytors in like manner againſt their Kings. For when amongſt *many* thouſands of Rebels, they ſee but *few* puniſhed, the *reſt* pardoned, and many of them *favoured* and *preferred*, why may not the *ſeditious* think, that

they ſhall either prevail; or if miſs of their enterpriſe, they may eſcape the *fortune* of thoſe few that ſhall be puniſhed, and be *magnified* like thoſe that they do ſee thus rewarded?

3. For that this favouring and countenancing of thoſe that *have been* Rebels and falſe, is a great offence and *diſcouragement* to thoſe that have ever continued faithful and loyal, eſpecially if they ſee themſelves poſtponed and neglected.

And therefore the *Kings* and *Princes* that I told you of, thought it neither *wiſdom* nor *policy* to regard and favour thoſe, whom they *pardoned* for their *treachery* to their former Princes, though they had done never ſo *good ſervice* unto themſelves; and if all Kings did ſo, I believe *fewer* Traytors would ſpring up among the people.

And this appeareth *plainly* by our new *Plotters* of *Rebellions* and *Treaſons* now amongſt us in this Kingdom of *Ireland*; for *who* and *what* are they that *doe thus* murmur and mutter againſt both *God* and his *Anointed*, the King and his Lieutenant, the Church and Common-wealth? But *thoſe* that have been members of the *Beaſt*, and limbs of the great *Anti-Chriſt*, the *Rebels* and *Traytors* that roſe and warr'd, and ſome no doubt, but had their *hands* or *fingers* dipped deep in the *blood* of that *bleſſed Saint* and *glorious Martyr*, our late *moſt gracious* King *Charles the Firſt*: and having *eſcaped* their juſt deſerved ſhame and death, and being ſo *highly* rewarded by their Grand Maſters for their *great* wickedneſs, with the lands of the *Iriſh*, without diſtinction, whether they were *bloudy Murderers* and Rebels againſt their King, or *innocent Papiſts*, that were both *loyal* unto their King, and *ſuccourers* of the Proteſtants, and now ſeeing the *touchſtone* of truth and juſtice, rendring to every one *his own*, according to his *merit*, either of *nocency* or *innocency*, they ſtamp and ſtare, and being moved with madneſs, like boyes at blinde manbuff, they let fly *their Arrows*, even *bitter* words; nay, *falſe ſcandalous, rebellious*, and *treacherous* words againſt the *King*, againſt his *Lieutenant*, and againſt the *peace* and *happineſs* of this *whole Kingdom*: they care not whom they *traduce*, ſo they

they may ſtir up the coals of *contention*, and move the *diſcontented* to a new *Rebellion*.

And what *wayes* do they take for this, but the very ſame which they had *learned* and *practiſed* before in *England* under the *Long-Parliament*.

1. To *tax* and to *traduce* the *good King* for doing that they know not, nor ever ſhall be able to prove that he did; but the *Scots* ſay that he did: and ſo they do ſay a *thouſand things* more then I *believe* to be true: and they ſhould believe *nothing*, eſpecially what they *know not*, againſt their King, when as *all* other men, that are both *wiſe* and *honeſt*, can *ſufficiently* anſwer and juſtifie all that ever his now Majeſty did. And I, that am not *worthy* to be of his counſel, and to know the *reaſons* of his actions; yet could ſhew you very *juſt* and *ſufficient* reaſons for *every* thing that ever I heard his Majeſty did: and I would do it, but that *Himſelf* and his *Council*, I know, can juſtifie *all his actions*, with many *far deeper reaſons* then I can dive into.

Therefore theſe very *firebrands* of ſedition, knowing this, would a little excuſe his Majeſty, by laying the faults upon his *Counſellors*, that ſeduced him. And who are they? They ſpeak in general, *& in univerſalibus latet error*; ſo did the *long Parliament* againſt our late King: there they learned their *leſſon*, and they walk in the ſame paths. But the former *Parliaments* could name their names, the *Duke of Buckingham*: ſo can *theſe men* name the *Duke of Ormond*. And what hath he done? I obſerve two things that they charge him with.

1. To *teſtifie* what he knew to be *truth*, and theſe men conceived to be otherwiſe; A *mighty* fault! becauſe they had not their eyes *open* to ſee the truth, his *Grace* offended to *teſtifie* the truth.

2. In obeying his Majeſty's *gracious goodneſs*, by *relieving* thoſe that were *neceſſitous*, and perhaps, for ought that they know, had done his Majeſty *very good ſervice*, and, for ought that we know, had done no *injury* to any of our men; and this is a ſin *unpardonable* with theſe *uncharitable* men. I, but

they will ſay, by relieving *theſe* he lets the *Army* ſtarve: and I demand, what *Subject* ever did pawn his own *lands*, melt his own *plate*, lay out his own *moneys* to relieve the King's *Armies*, and to ſhew himſelf, I will not ſay *more faithful*, but I ſay, *neer ſo faithful* to his King, and ſo bountiful a benefactor and friend *to all the King's loyal Subjects*, as the *Duke of Ormond* hath alwayes been? I muſt, and ever will, with all thankfulneſs acknowledge it; when the *long Parliament* and their *whelps* had robbed me of all that I had, all the relief and ſubſiſtence, which I had from *all the friends* in the world, was that *bountiful gift*, which this *noble Duke* ſent me by Sir *George Lane*: And I could name *the many many more*, to whom his *Grace* did the like; And are theſe things, faults worthy to be reproved? And I am ſure he hated the *Rebellion*, and diſowned the *Rebels* of this Nation as much or more then any man: and would you have him to be an enemy to the *poſtnati*, and a ſtranger to the *innocent*? God hath made him a more *honourable*, and a more *gracious* man.

I, but we are not yet come to the *quick*, the *Engliſh intereſt*, by the favour of the *Duke* unto the *Iriſh* and the *Judges* of the Court of *Claim*, is much *ſhaken*, and is like to be *diſmembred* and left inanimate.

But would you have the *Engliſh intereſt* to continue, be it *right* or *wrong*? or would you have it *ſo* to continue, that God might *bleſs* it, and it to *proſper*? If ſo, then let it be rooted in *juſtice* and eſtabliſhed in *truth*; or otherwiſe, the *breath* of the Lord will *ſcatter* it, and the *wrath* of God will ſoon *deſtroy* it; and inſtead of *bleſſing*, will, as *Jacob* ſaid, bring the *curſe* of God upon you and your Poſterity. And you might *ſee* if you had your eyes *open*, the great *care* of my *L Duke*, and the great *pains* and *diligence* of the Court of *Claim*, to ſearch out the *truth* of every cauſe, that the innocent ſhould not be made *guilty*, nor the nocent carry away the *victory*. And what *more* would you have done?

Yet, as I ſaid before, they that have learned the *way* to be Rebels, do *know* the way to be rebellious ſtill.

But

But if they will needs charge our *good King* and the *Duke's Grace* for any fault, let them do it for their being *too mercyfull* and *milde*, in ſuffering them and others that are like them, to live, that had ſo *juſtly* deſerved to dye; and eſpecially if they would *ſuffer them* to enjoy the Lands of the *Church*, and the Poſſeſſions of them that are *innocent*.

3. The next *reigning* ſin, that ſpreads it ſelf amongſt men, is *injuſtice*: and I wiſh we would caſt our eyes behinde us, to ſee how God *hateth*, and hath *plagued* this *monſtrous vice*, which bringeth forth ſo many *pernicious* effects, and deſtroyeth all the *duties* of honeſty. The wiſe *Solomon* ſaith, *That oppreſſion maketh a wiſe man mad*; and *oppreſſion* is but one *branch* of injuſtice: and therefore *injuſtice* is far *worſe* then any *oppreſſion*. For if *juſtice* be ſuch a general virtue, as *Ariſtotle* ſaith, that he which hath it, hath all other virtues; then certainly, he that is *unjuſt* muſt be filled with an *huge heap of vices*, when as this is ſuch a *cardinal* ſin, as never walks alone. And therefore as *Juſtice exalteth a Nation*; ſo *Injuſtice tranſlateth a Kingdom from one Nation to another people*, as it did the Monarchy of the *Aſſyrians* unto the *Medes*, and that of the *Medes* and *Perſians* unto the *Grecians*. And it pulleth down the *wrath* and vengeance of God, not onely upon the *perſon* that is unjuſt, and doth *injuſtice*; but alſo upon the heads, many times, of *all his poſterity*: as, for the *Injuſtice* done to *Naboth*, God deſtroyed *Ahab*, and rooted out his whole off-ſpring. And I could ſpend my whole hour in examples of this kinde, but I will content my ſelf with two or three. As,

3 Injuſtice.

Prov. 7. 7.

Ahab.

1. Of *Ferdinando* the fourth King of *Caſtile*, who did moſt *unjuſtly* condemn two Knights to death, and one of them cryed, "O thou unjuſt Judge, we do cite thee to appear "within thirty dayes before the Tribunal of *Jeſus Chriſt*, to "receive judgement for thine injuſtice; and ſo upon the laſt of thoſe days he dyed, to receive his ſentence according to his ſummons. And one *Lapparel*, a Provoſt of *Paris*, cauſed a poor man, that was priſoner in the *Chaſtilet*, to be executed by giving him the name of a rich man, who being guilty and con-

Ferdinando.

Lapparel.

condemned, was set at liberty in the place of the poor man: but the *just judgment* of God discovered his *injustice*, and being accused and condemned, he was hanged for his labour; and so *Philip* King of *Macedon* was killed by *Pausanias* a mean Gentleman, because he denied to do him justice against *Antipater* that had wronged him; and *Demetrius* for throwing the *petitions* of his subjects into the River, and denying to do them *justice* they all forsook him, and *Pyrrhus* took away his Kingdome. And many other men I could name to you, that their *injustice* hath undone them.

Philip Macedo.
Demetrius.

And therefore all men should take heed of committing this horrible sin of *injustice*, either by doing wrong, or denying right unto others.

The injustice of some Judges.

And yet I am ashamed to *speak* it, though I shall not be affraid to *write* it, how *gravely* some Judges have sate upon the seat of *judgment* to pronounce *unrighteous* judgments, and think to cover all their *iniquity* with the fig-leaves of the *formalities* of their Lawes to overthrow the *reality* of justice.

Oh beloved, *Monstrum horrendum ingens est*, it is a most horrible thing to have *injustice done* from the *seat*, and from the *Ministers* of justice; when a man is *apparently* wronged, oppressed, and *expulsed out of house and home*, and shall with a deale of *travel* and a great deale of *expences* come to a *Court of justice* to be righted, and instead of being *redressed*, he shall see there *scelus sceleribus tectum*, his former wrongs *finely* handled and *loaded* with far *greater* wrongs. Do you think that this is *well pleasing* unto God, or that such *injustice* shall escape *unpunished*? no, no; for they shall finde that there is a God *which judgeth the earth*, and that his *judgment* will be according to *truth*, without *partiality*, either to *Jew* or *Gentile*, which here among men I see is not so.

But as I read that *Diogenes* seeing some *petty thieves* led to the place of execution *laughed exceedingly*, and being demanded *why* he laughed? he *answered* to see the *great thieves* lead the *little thieves* to the Gallowes: so if he should see men *forcibly expelled* out of their possessions, and the forcible entrers

trers *legally acquitted*; or if he should see the *poor Irish Catholicks* driven out of house and home, either because they were *Irish rebels* which justly deserved it, or because they were *Romish Catholicks*, which should not therefore be destroyed; and should see the *great English Sectaries* (that had been *greater* rebels) countenanced and *magnified*, and to injoy the *others* Lands and Livings: would he not *laugh* at this justice? which is just *like that* which we read of in *l.* 1. of *Philip Commines* when *Charelois* lost the Feild, and his Captains, and their Troopers *fled away*, he gave the offices and *places* of them that fled *ten leagues* to those that had fled *twenty leagues* beyond them.

Therefore I say to you, whom *God* and the *King* have made *Judges* of these things for the *settlement* of this Kingdome; As you have done hitherto, so still *ride on with your honour* and have *no respect* of *Persons*, nor of *Nation*, nor of *Religion*: but do that which is just *and righteous in the sight of God*, and as God hath blest you and *preserved* you hitherto, so he will still *bless* you and *preserve you for evermore.*

And for the preservation of *better justice* then I see in *many* places, I shall speak *more* of it in another place, and after *another manner*; for you may be sure, that Kingdome shall never be *happy*, where oppression is *frequently* used, and iniquity *protected* by *injustice*, and especially by the *Courts of Justice.* And therefore to the end that true justice might be *truly* observed, I could wish the *Parliament* would make some Acts & Lawes against *many abuses practised* by some *cunning Lawyers* in the very *Courts* of Justice; and especially against the *frequent and abusive quashing of Indictments*, which is a sin of *no slender* malignity. For when a *poor man* far from the fountain is by *violence* oppressed, and he *indicts* his oppressors, then presently comes a *Certiorari* and removes it to the Kings Bench, and there the Lawyers are so *skilfull* in the tricks and quiddities of the Law and the Cases of *John A-Nokes* and *John A-Stiles*, that they say there can *hardly* be *any indictment* framed, but they are able to finde a *flaw* to quash it, which I was told by great Lawyers. And what a *wrong* is this to his

The abuse of some cunning Lawyers in quashing of Indictments.

Majesty

Majesty in his fines? what an *injury* to the *poor men* that are oppressed, and what *incouragement* to all those *wicked* men that are so *ready* to offer *all violence* unto their neighbours which are *not able* to indict the same offendors three or four times over, till they shall finde a man able to draw a *faultless* indictment.

And if this be not a *greivous greivance* worthy to be *redressed*, if you desire the *preservation* of justice, judge you. And therefore it were *good* that some *better* way were *devised* for the *framing* of Indictments or the not *quashing* of them so easily and so *frequently* as they are *reported* to be.

4. Sacriledge. 4. The last frequent sin that I shall at this time desire you to cast your eyes behinde you, to behold Gods *detestation* of it, and his *punishments* that he poureth out upon the offenders, is *sacriledge*, which is the taking away and with-holding of those *Revennes* which God hath *appointed*, and godly men have *dedicated* for the maintenance of Gods service, and the religion of *Jesus Christ*, and so the *robbing* of God himself, both of his *honour* and *service*: a sin so *general*, that the custome of it hath quite taken away the *sense* of it, and men think it to be no sin at all.

But I know what some may here say, that now I plead *mine own cause*.

1 *Sam.* 12. 3. I will briefly answer as *Samuel* did unto the people, and I say, that I *sued* indeed for the *Church right*: but I testifie before *the Lord*, and your *Grace*, and you *All*, that I did it not to *inrich* my self; for I thank God I have *enough* both for my self and my *relation*, wife, children and friends: but I did it for the *right* of the Church, and I resolved and vowed that whatsoever I *recovered*, I would by the *grace* of God *wholly* bestow it upon the reparation of the Church; so that recovering it I should be not *one penny* the richer, and loosing it, not *one penny* the poorer. And I desired *nothing* but what I conceived to be the *right* of the Church, because I know God loves not to be *honoured* with unjustly gotten goods.

But now finding that as the Prophet saith, *I have laboured in vain, and I have spent my strength for nought*; and seeing the

the *partiality* and injuſtice of men, I will with *patience* ſubmit my ſelf to that *ſtrength* which is beyond my *ability* to oppoſe, and ſtudy to ſerve my God *another* way: becauſe I ſee that as *David* ſaith, *the ſons of Zervia are too ſtrong for me*, becauſe we that were *faithfull* to our King were *fleec'd* and bare-ſhorne, and left poor and *beggarly*; and they that ſerved the *Beaſt* and adheared to the *long Parliament*, and were *arrant rebels* againſt our late good King, have got all our *Lands* and our *Monies* to make *friends* withall, and to keep us ſtill under *hatches*: and ſo, though *nos ſumus Troes*, yet now they are the men, and without envy, let them enjoy their *proſperity*, ſo they forſake their *iniquity*, and repent them of their former *impiety*.

And ſo deſiring you to *bear* with this my *juſt defence*, I ſhall *proceed* in this diſcourſe, for none *other end* but to diſcharge mine own *duty*, and for the good of your *ſouls*, to avoid the *juſt wrath* of God for a ſin ſo *highly* diſpleaſing unto God; and to that purpoſe I ſhal deſire you to read the 2 *Mac.* c. 3. where you ſhall finde how that when *Simon* the *mutinous traitor* both to God and his Country, had informed *Seleucus* King of *Aſia*, of the riches and the treaſure of the *Church* of *Hieruſalem*, and incited him to ſeize upon it, and he had ſent *Heliodorus* his treaſurer to fetch it, and *Heliodorus* came like a Fox, pretending it was to viſit and to reform the diſorders of *Phœnice* and *Cæloſyria*, but *Onias* the high Prieſt perceiving that the *goods* of the Church was his errand, his *countenance* was quite caſt down, and the people not enduring *ſacriledge*, ran ſome to the Temple, ſome to the City Gates, and ſome gadded up and down the ſtreets as frantick men, like *Bacchus* froes, and all lifted up their *hands* and *eyes* and *voices* unto God for the defence of his Church, and God *heard their cry and did help them*. For,

Heliodorus was no ſooner entred into the *treaſury*, to take away the ſpoile, but there appeared to him a *terrible man* in compleat armour of gold, mounted upon a barbed horſe that ran *very fiercely* at the Kings Treaſurer, and trampled him under-foot; and withall, there appeared two other men of moſt

excellent beauty and strength, *whipping* him so, that he was carried out of the place *speechless*, and without any hope of life, untill God restored him upon the *earnest prayer* of the Priest and people.

Act. 5. 5. And to let you see how *dangerous* a sin is *sacriledge* to rob the Church, the end of *Ananias* and *Sapphira* can bear witness, for though their *death* was the punishment of their *lying*: yet all must grant they were drawn to that sin by the cord of *sacriledge*. And if a greedy desire of *with-holding* that from the Church which themselves had given, was sufficient to open such a window unto the Devil that he came presently to cast them as a prey to the Jaws of Hell; how many *foule sins* do they commit, and how many greivous plagues may they fear to fall upon their heads, which *take away* from the Church, that which they never gave?

Gen. 47. 22. & v. 26. And you may remember, that when *Egypt* in the time of *Joseph* felt so extreme a famine, that the *fift part* of the Land was sold to releive the Land, yet the *Patriarch* in all the care that he had both of the *Country* and of the *King*, to succour the *one* and to enrich the *other*, never attempted the *sale* of the Lands of the *Priests*, nor once to diminish any *jot* thereof. And if the *holy man* in so great an extremity, never ventured to take away the *possessions* of the *Idolatrous* Priests, though it were to the releif of a *whole Kingdome*, I wonder with what face dares any man in the world *curtal* the maintenance of Gods Church, and *take away* those Lands and houses that by *religious* Princes and other *pious* men have been consecrated to Gods service. But,

Fœlix quem faciunt aliena pericula cautum.

You might be *happy*, if you would cast your eyes *behinde you*, and by the *examples* of Gods judgments upon other *sacrilegious persons* learn to escape the *punishments* of sacriledge, because they are all written for our *instruction*. And we read *Celee*, the Constable of *Gertrund* King of *Burgundy*, having, under the authority of the King his Master, *enriched* himself,

and

and enlarged his *Territories* with the Goods and Lands of the Church, and being one day in the Church at his Devotion, and hearing thee words of the Prophet, that proclaimed *a woe to them that joyn houſe to houſe, and land to land*, he ſuddainly *ſtricked* in the Congregation, and cried out, *This is ſpoken to me*, and this *curſe* is upon me and upon my Poſterity; and ſo afterwards died *moſt miſerably*. And we read in the Annals of *France*, that although *Lewis* the Sixt, ſurnamed the *Great*, was once the Protectour of the Church, and had cauſed the Count *de Clarement*, the Lord *de Rouſſi* and other great men, that had pillaged the Biſhopricks, to *reſtore* their robberies unto the Church again; yet in his old age when he began to pull the Church, he was ſufficiently *puniſhed* for it, by the ſuddain death of his Eldeſt Son, which was indeed the very ſtaffe of his age, though he was *urged* unto it with *extreme* neceſſity: They that would ſee *more examples* of this kinde, let them look into my *Declaration* againſt Sacriledge, and Doctor *Saravia's vindiciæ ſacræ*, tranſlated into Engliſh by *James Martyn*.

And if for all this, men will needs have the *portion* of Gods Church, let them eat it with that *ſauce*, which God hath preſcribed in *Pſal.* 83. and which like the leproſie of *Gehezi*, wil ſtick to *them* and their *Poſterity* for evermore.

3. As you heard that theſe Beaſts were *full of eyes within and behinde*; ſo they were *full of eyes before*: and ſo ſhould we be. And that is to behold and ſee. 3. Why theſe beaſts were full of eyes before.

1. *Preſentia*, the things that are preſent.
2. *Futura*, the things that are to come and muſt come.

1. For the *preſent* things I ſhall onely leave to your conſideration, 1. To behold the things that are preſent. As,

1. The *vanities* of this life. And,
2. The *uncertainty* of our ſtate. 1. The vanity of all things.

And touching the first, Saint *Augustine* saith most truly, *Si quid arrisisset prosperum, tadebat apprehendere; quia prinsquam pene teneretur, avolabat*, if any prosperous thing in this world did seem to *smile* and offer it self unto me, I was loath *to take it*, because that before I could *scarce* enjoy it, it was presently *snatched* from me. For,

1. *Friends* are like the waters of *Tyma* sliding away, and turning as the *wheele* of your fortune turneth.

2. *Riches*, saith the wise man, *betake themselves to their wings as an Eagle*, and the sea can drown it, fire *consume* it, servants *waste* it, and thieves *bereave* us of it.

Prov. 23. 5. 3. *Honour* is but Vertues *shadow*, a winde that maketh fooles to *swell*, but cannot *satisfie* any wise man.

4. *Beauty* is such a thing, as the Daughters of Vanity can tell you that the Sun will *tanne* it, a scarr will *blemish* it, sickness *waste* it, and age *consume* it away, as we read fair *Helen* wept when she saw the *wrinckles* of her old face, which all your *black patches* cannot make young.

5. And for our *Health*, which is the greatest happiness in this life, we see mans body is subject to a *thousand diseases*, fraught with *frailties* within, wrapped in *miseries* without, uncertain of *life*, and sure of *death*.

And so *all* the things of this world are but like the Apples of *Sodome*, pleasant to the *eyes*, and provoking to the *appetite*; but vanishing into *smoak* when they are touched with the teeth.

And therefore our whole life is but *painted* over, as some Ladies do their faces, with *vain semblances* of Beauty and Pleasure; and it is attended on the *one side* with whole *troopes* of sorrows, sicknesses, wants and discontents; and on the *other side* with uncertainty of *continuance* and certainty of *dissolution*. And,

2. The uncertainty of our state. *Rom.* 9. 21. 2. For our *state*, all is in the hand of God, as the *clay* is in the hand of the Potter, who can of the same lumpe *make one vessel to honour*, *and another to dishonour*; and the Heathens conceived all was at the disposing of *fortune*, which they according to their ignorance, took for *God*, and said,

——*Te facimus fortuna Deam.*

When they ſaw that, as the Poet ſaith,

Una eademque manus vulnus opemque tulit:

The ſame hand that hath *caſt us down* can raiſe us up: and the ſame God that *raiſed* us to honour, can bring us *down* to the duſt; and can either *prolong* our dayes, or *cut* them off at his pleaſure.

And who then would not ſerve ſuch a Maſter, and be afraid to *offend* ſuch a Lord, as hath our *life*, our *wealth*, and our *woe* in his own hands and at his own diſpoſing? O conſider this *all you that forget God*, and think of it, leſt he take you away, and tear you all to pieces: or if this cannot move you to fear God. Then,

2. Caſt your eyes *before you*, to look unto the things that *are to come*, and muſt fall upon the world: and they are many, but *eſpecially* and inevitably theſe four. 2. To look unto the things that are to come.

1. *Death.*
2. *Judgement.*
3. *Heaven.*
4. *Hell.*

And theſe are *quatuor noviſsima & terribiliſsima*, the four *laſt* things, and the moſt *terrible* things that can be to all wicked men to think of them; and they may ſerve as four excellent *Preachers*, to diſſwade and terrifie all men from *evil*, and to call them continually to the *ſervice* of God. For the Son of *Syrach* ſaith, *Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſſe.* And, *Eccleſ. 7. 36.*

1. *Death* makes an end of our life, and before it ſhuts the eyes of our bodies, it commonly openeth the eyes of our *conſciences*. And then every man ſhall ſee his *owne ſtate*, though he ſeldome or *never* thought of the ſame before. For, 1. Of death.

1. The

1. The state of the wicked.

1. The wicked man shall see *all his sins* set before his face, and *Satan* will now bestir himself to gain his *soul*; for he knoweth that *his turn is short*, and therefore he will tell him, that if he would have entred into life, *he should have kept the commandments*, that not the hearers, but *the doers of the Law shall be justified*, that if the just shall scarce be saved, *where shall he*, being such a wicked wretch as he is, *appear*? when as the Apostle tells him plainly, that neither *adulterer*, *nor fornicator*, *nor covetous person*, *nor the like*, Traytor, Rebel, Perjurer, or such other, *shall inherit the kingdome of God*: and so what the Preachers of God now cannot *beat* into the thoughts of these careless men, this damned spirit will then irremovably *settle* in their deepest considerations.

Revel. 12. 12.

Rom. 2. 13.

1 *Cor.* 6. 9, 10.

O then what *agonies* and perplexities will tear the wofull hearts of these wicked men? *In that day* (saith the Lord) *I will cause the Sun to go down at noon, and I will darken the earth in the clear day, I will turn their feasts into mournings, and their songs into lamentations*, that is, I will make *all those things* that were wont *most sweetly* to delight them, now most of all to *torment* them; for now that *pleasure* which they had of sin, shall turn to be as *bitter* as gall, when they do see, that as the Father saith, *transit jucunditas non rediura, & manet anxietas non peritura*, and now they must die, and live they can no longer; and Satan, whose *will* they did, and whose *wayes* they followed all their life, will not *forsake* them at their death, but will say, *Me* you have served, and *from me* you must expect your wages.

Amos 8. 9, 10.

For so we read, that the Devil assailed some of the *best Saints*, as Saint *Martin*, Saint *Bernard*, *Ignatius*, *Eusebius*, and others; and if these things be done *in a green tree*, what shall be done *in a withered*, saith our Saviour? If he be so busie about the *Saints*, what will he do to *sinners*? And this is the *state* of a wicked man at his dying day. But,

2. The state of the godly.

In the death of the *godly* it is not so; for having served God all his life, *he hath hope in his death*: and he knoweth not whom he needs to fear, because he knoweth whom he hath believed: and when his body is weakest his faith is strongest:

Prov. 14. 32.

2 *Tim.* 1. 12.

and

and therefore with Saint *Paul*, he deſires to be diſſolved, and he longs for death, that he may be with him which was dead, and is alive, and liveth for evermore: and he is well contented, that his body ſhall go to the grave, that his ſoul may go to glory: and that his fleſh ſhall ſleep in the duſt, that his ſpirit may rejoyce in heaven. And this is the ſtate of the godly man at the day of his death.

And therefore, if men would ſeriouſly conſider this before they come to this, then certainly the fear of the moſt fearful death of the wicked, and the love of the moſt comfortable death of the godly, would make them to have ſome care of Godly lives, and to repent them of their wickedneſs. And therefore well did *Moſes*, and we with *Moſes*, wiſh, that men would *conſider their latter end*. And yet this is not the end of all; for after death comes judgement. And ſo,

Secondly, This judgement is either

{1 Particular, or
2 General

2 Judgment and that two fold.

1. As ſoon as ever the ſoul is parted from the body, before the body is laid in the grave, the ſoul of the wicked is fetched by the Devils, and carried into the place of torments, and the ſoul of the godly is received by the Angels into *Abrahams* boſom, as our Saviour ſheweth moſt plainly in the ſtory of *Dives* and *Lazarus*. And 1. Particular. *Luke* 16. 22, 23.

2 Becauſe the whole world, both of men and Angels might ſee and approve the *juſt judgement* of God; and that the whole man, both body and ſoul might receive the full reward of their due deſerts, the Lord hath appointed a day, ſaith the Apoſtle, *in the which he will judge the world in righteouſnes*, that is, by *Jeſus Chriſt*. 2. General. *Act.* 17. 31.

And this is that day, which Chriſt and his Apoſtles, and all the faithful preachers of Gods word, would have all men always to remember, and to ſet it before their eyes. For ſo Saint *Hierom* ſaith, *Whatſoever I doe*, whether I eat or drink

or

or whatsoever else I am about, me thinks I hear that *doleful voice* of the Arch-angel sounding in mine eares, and saying, *surgite mortui & venite ad judicium*, arise you dead, and come to judgement, saith the Holy Father, *I tremble all my body over*; and so *Felix*, though he was but a *Heathen*, trembled, as Saint *Paul* reasoned of righteousnes, temperance, and judgement to come. And so indeed, it should make any heart to tremble, that would seriously consider but these two things.

Act. 24. 25.

Two things to be considered concerning this judgment.

{ 1 The *manner* of Christ his coming
2 The *terror* of his proceeding } For,

First in that day, there shall be signs in the Sun, and in the Moon, and in the Stars, The Sun shall be *darkned*, the Moon shall not give *her light*, the Stars shall fall from the *skies*, and all the powers of heaven shall be moved, the Elements shall be dissolved with *heat*, and the earth shall be consumed with fire.

Whereby you may see, what a *dreadful* thing is sin; for what have these *senseless creatures* deserved, that they should be thus severely punished, and thus travel in *sorrow* and *pain*, but because they rose not up against us, when we rose up against God? He will therefore fight against them, because they did not fight against us, when we doe fight against him. And what a fearful contagion of sin is this, that subjecteth the *very heavens* unto vanity? And therefore most wretched are we, in whom dwelleth nothing else but heaps of sin and iniquity. But to go on.

The distress of Nations how great.

Then the distress of nations shall be great, and men shall *wither* away for fear (saith our Saviour) for when *destruction* shall be dispatched as a *whirlwind*, and God shall burn the earth, as *Holophernes* did the Countrey of *Damascus*, what fears think you, shall then affright the *hearts* of men, and what heapes of perturbations shall run upon the *damned* sort, when they shall see all these things playing their last act upon the fiery stage of this world.

And

And then they ſhall ſee the ſon of man cloathed with the clouds, as with a garment, riding upon the heavens, as upon an horſe, and coming *flying*, as upon the wings of the wind, *in the glory of his father with his Angels*; and what manner of glory is that? The glorious manner of Chriſt his coming,

Moſes tells you, that the Lord our God, *is a God of Gods*, and a Lord of Lords, *a great God, mighty and terrible*, that accepteth no perſon, nor taketh reward: and *Daniel* deſcribing the great Majeſty of God, ſaith, *that his garments were as white as ſnow, the haires of his head like the pureſt wool, his throne like the fiery flame, and his wheeles like burning fire: and there iſſued forth a fiery ſtream and went out from before him; a thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him.* And it is recorded of the Angels, that *one* of them ſlew all the firſt-born of *Egypt* in *one* night, and that another of them made ſuch a havock in the army of the *Aſſyrians*, that, *a hundred foureſcore and five thouſand of them* were all ſlain in *one* night, and were laid on the ground, as corn by a ſickle. Deut. 10. Dan. 7. 9, 10.

And if *one Angel* could do ſuch Tragick feates, what ſhall become of the enemies of God, and wicked men, when Chriſt like a man of warr ſhall buckle his harneſs unto his ſide, and come *in the glory of his Father*, with ſo many myriads of heavenly Angels attending him? The great power of the Angels.

Euſebius Emyſenus demandeth, *Si talis & tantus ſit terror venientis, quis poterit terrorem ſuſtinere judicantis?* if his coming be ſuch and ſo terrible, who ſhall be able to endure the terror of his judgement? And if the *Iſraelites* durſt not abide his Majeſty, when he came to deliver the Law, how ſhall the wicked abide and ſtand before him, when he cometh to render vengeance unto them, for tranſgreſsing his Lawes?

And yet they muſt endure it, And it will be very terrible unto them. For

2. *In that day* (ſaith our Saviour) He, *i. e.* God ſhall ſend *his Angels* with the ſound of *Trumpets*, and with a *mighty cry*, to raiſe the dead, and to gather together the *Elect* from 2.

the four windes, and from the *one end of the world* to the *other*, and to bring *all men* before the judgment seat of Christ; for *I have sworn by my self*, saith the Lord, *the word is gone out of my mouth in righteousnes, and shall not return*, that *every knee shall bow unto me*, and not one man shall be *hidden* from my presence. Alas beloved, if all the bodies of *one Army* did lie *naked* upon *one heap*, what a *ruthfull* sight would it make? And what a *spectacle* then will that be, when so many *myriads* of men, like the *sand of the Sea*, shall stand *quaking* and *trembling* before the face of Christ? For,

Esay. 45. 23.

Then their *eyes* shall be *opened*; and what shall the *wicked* see, but all things crying *vengeance* against them, for *above them* shall be an *angry* Judge, *beneath them* Hell like a *boyling furnace*, ready to receive them, on the *right hand* their *sins* accusing them, on the *left hand* the *devils* ready to torment them, *within* them a guilty conscience like *Prometheus* vulture, *continually* gnawing them, without them all *damned* souls bewailing, and on *every side* the world burning.

How the wicked shall be encompassed with miseries.

O good God, what will these *wicked* wretched sinners do, being thus *enclosed* with such miseries? how can their *hearts* sustain these *anguishes*? Our Saviour tells us that they shall cry to the *Mountains*, that they would *fall upon them*, and so *hide* them from the *face of Christ*, but that cannot be; for then *Satan* will begin to play his part, and say, not *bone Deus*, O good God, to move him to *clemency*, but *juste Judex*, O just Judge, to sharpen him to *severity*: though these *wretched* men were thine by *creation*, yet now they are mine by *transgression*, and though thou hast *suffered* for them, yet I have *beguiled* them, for they have forsaken *sacramenta tua*, thy holy sacraments, and they have followed *blandimenta mea*, my wicked allurements, they would not be *perswaded* by thy *Preachers*, but they would needs *follow* their own *pleasures*.

How *Satan* will now play his part.

And therefore, O thou *just Judge*, seeing they *belong* unto me, let them ev'n be *condemned* with me. So he that before seemed to be an *Angel of light*, is now become a *Devil of darkness*; he that inticed them to *all vanities*, will now bring

them

them to *all miſeries*; and he that *in paradiſe* would make them *like Gods*, doth now prove that he made them *like devils*: And ſo now he ſheweth himſelf to be *a devil indeed*, and never *ſo much a devil* as now, or rather he ſeemeth now to become a Saint, becauſe now he calls for *juſtice*.

How wrathfully Chriſt will look upon the wicked.

Then the Lord will *look upon* them; but how ſhall they be able *to endure his looks?* for fire is *kindled in his wrath*, and it ſhall burne to the *bottome of Hell*; out of his mouth *goe lamps*, and ſparks of fire *leap out*; out of his noſtrils cometh *ſmoak*, as out of a *boyling Caldron*; his countenance will be *ſo grim*, his lips *ſo burning*, and his face *ſo full of indignation*, that the *very Saints* will be *afraid of his looks*, and *holy Job* crieth out, *who ſhall hide me untill the anger of God paſſeth over?* or as our laſt Tranſlation hath it, *O that thou wouldſt hide me in the grave, that thou wouldſt keep me ſecret until thy wrath be paſt?* and the Prophet *Malachy* demandeth, *who may abide the day of his coming*, and *who ſhall ſtand when he appeareth?* for he is like a *refiners fire* which is the quinteſſence of fire, and like a *Fullers ſope* which ſcoureth all things to the uttermoſt, and leaves no filth behinde it: and therefore how ſhall the wicked abide his looks? and if not his looks, how ſhall they *abide his words?* For now they ſhall hear that *fearfull ſentence* pronounced againſt them, I *lictor, liga manus*, goe *Satan* thou *executioner*, *binde thoſe Kings in fetters*, & *thoſe Nobles with links of iron*, and goe *ye all*, or *depart ye accurſed into everlaſting fire prepared for the devil and his angels*; and then they ſhall be adjudged to be caſt *into utter darkneſs*, where ſhall be *weeping and gnaſhing of teeth*. This is the *doom* of the *ungodly*.

Job. 04113.

Malach. 3. 2.

Pſ. 149. 8.

Matth. 25. 41.

How Chriſt will look upon the righteous men that ſerved him.

But upon the *righteous*, and thoſe *godly* men that *ſerved him*, he will look with ſuch an *amiable* and *chearful countenance* that the very ſight of it will *baniſh* away their *fear*, and *repleniſh* their hearts with *joy and gladneſs*; and he will ſay unto them, *come ye bleſſed of my father*, you have walked in *my wayes*, you were carefull of *my ſervice*, you have ſuffered for *my ſake*, and you have relieved and comforted my *poor members*; therefore be you cloathed *in white robes*, and receive the *Kingdome* which was prepared for you *before the be-*

ginning of the world. And this is the sentence of their *absolution*,

Well then, if we were like *these Beasts* full of eyes *before*, to *look*, and to consider of *these things* now, before they come to pass, would it *no whit* move us to seek for the waies of *godliness?* if not, I would they *that regard it not*, would look a *little further* and behold *Gehinnon*, the place where they shall be carried to be *tormented.* For,

3. The torments of the wicked in Hell.

3. The *wicked* being as I told you before, *adjudged* by God to receive their *doom* according to their *desert*, they shall be *forthwith* carried by the *devils* into a Lake or darksome Vault that is in the *midst* of the earth, and which burneth *with fire and brimstone for evermore.* And there in that Lake their musick shall be *horrours* and howlings, their meat shall be *balls of fire*, their drink shall be *fountains of tears* distilling down *alwayes* from their eyes, their torments shall be *intolerable*, their time *endless*, and their companions *devils*: for as Saint *Augustine* saith, *In inferno nec tortores deficient, nec torti miseri morientur, sed per millia millia annorum cruciandi, nec tamen in secula liberandi,* In Hell the tormentors shall never *fail*, nor *faint* to punish, nor the miserable wretches *ever die*, but for *thousand thousands* of years punished and *never* to be delivered; *quia ibi erit semper velle quod nunquam erit*, and *semper nolle quod nunquam non erit*, for there shall be *a will never satisfied*, and a nill never *gratified*; never enjoying the *ease they would*, and ever suffering the *pains they would not* And if you dive into the *depth* of that *doleful Tragedy* of miserable *Dives*, you shall see this *truth* more fully confirmed. But,

Aug. de tempore serm. 55.

Isidorus de summo bono, The perpetuity of their miseries.

4. The joyes of Heaven.

4. On the *other side*, if you cast your *eyes* on the joyes of *Heaven*, you shall finde that *neither eye hath seen, nor eare heard, nor heart of man* can conceive how *inestimable* and unexpressable it is: for there our *bodies* shall be freed from all *sorrowes*, and all *teares* shall be wiped away from our eyes: and our *mindes* shall be *satisfied* with all the good that can be *desired*; for if thou wouldst have riches, *riches and plenteousnes are in his house*; if thou wouldst have pleasure, *in his presence*

preſence is fulneſs of joy, and at his right hand there is pleaſure for evermore; if thou wouldſt have *life*, *he giveth thee a long life, even for ever and ever*; and in brief, there is a freedome from all *evil*, and a full fruition of all *good things*. Moſt *happy* are they that ſhall be there.

And ſo you have heard of the *four things* that are *before* us, and that are ſo *imminent*, hanging over our heads, that we do not know *how ſoon* they may fall upon us. And therefore we ſhould be *full of eyes before us*, that we might alwayes look *for the coming* of them *before* they come, that *when they come*, they may come to our *comfort*; for either the *continual conſideration* of theſe things will keep us from the *wayes of wickedneſs*, or we are paſt all *hope* of true happineſs, and we may be pitied but not helped.

And therefore let us all moſt *earneſtly* and humbly pray to God to grant us *theſe eyes* with theſe *beaſts*, continually to *behold* and to conſider all *theſe things*, that we may eſcape the dreadful doom of the wicked, and attain to *everlaſting* happineſs through Jeſus Chriſt our bleſſed Lord and *onely* Saviour, to whom with the Father and the Holy Spirit be aſcribed all *honour* and *glory* for ever and ever. Amen.

THE

THE FOURTH SERMON.

REVEL. 4. 8.

And they reſt not, or, *ceaſed not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

AFTER that the holy *Evangeliſt* had deſcribed theſe Beaſts, he ſets down their practice, and the exerciſe that they uſed. Touching which, we are to conſider,

1. Their *Conſtancy*, *They ceaſed not*, or *reſt not day and night.*
2. Their *Harmony*, ſaying, *Holy, holy, holy*, &c.

The which *Harmony* conſiſteth of ſix ſpecial parts. That is,

1. The myſtery of the *Trinity* of perſons, in the *Unity* or *one eſſence* of the Deity.

2. The

2. The ſanctity, purity, and equity of God, in the word ἅγιος.
3. The power, authority, and dominion of God, in the word κύριος.
4. The knowledge, ſight, and providence of God, in the word Θεός.
5. The ſtrength and omnipotence of God, in the word παντοκράτωρ.
6. The continuance and eternity of God, in the words ὁ ἦν, ὁ ὢν, καὶ ὁ ἐρχόμενος.

And theſe ſix Points cannot well and fully be explained by any humane wit, they all and every one of them being, as God is, ineffable and incomprehenſible.

And therefore (as *Syneſius* ſaith) as the Geographers uſe to draw the great *Univerſe* and *Compaſs* of the world in a little *Map*; ſo I can ſpeak and expreſs but very little of theſe great and unſpeakable Attributes of the great God.

And here, dear Brother, that readeſt the ſame, and lookeſt for the proſecution of theſe parts, I muſt crave thy patience *to bear with me; for that the* whole Sermon *that I made of* theſe Points, *I quite forgot to take with me to* London, *ſo that I could not have it printed with the former three: but by the grace of God I intend to ſet it forth as ſoon as conveniently I can ſend it to the Preſs. In the interim, I commend us to our good God, to whom be all glory and honour for evermore.* Amen.

Jehovæ Liberatori.

CAMBRIDGE UNIVERSITY LIBRARY 1870 BRADSHAW COLL.